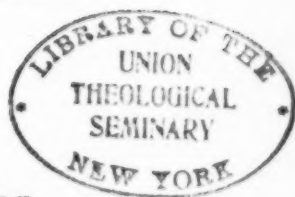


*The*  
**CHRISTIAN  
CENTURY**  
*A Journal of Religion*

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**November Book Survey**

*Reviews of Season's Important  
Books by*

Selby Vernon McCasland

Ewart Edmund Turner

Samuel C. Kincheloe

Herbert L. Willett

Reinold Niebuhr

Patrick J. Ward

Vergilius Ferm

W. E. Garrison

W. S. Deming

B. H. Bruner

Karl Borders

**Walter Rauschenbusch**

By Justin Wroe Nixon

**John R. Mott**

An Editorial

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**Fifteen Cents a Copy—November 8, 1928—Four Dollars a Year**

NOV 9 1928

# The CHRISTIAN CENTURY

November 8, 1928

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the International Index to Periodicals generally found in the larger public libraries.

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## Rauschenbusch

So it is ten years since Walter Rauschenbusch died! Can it be possible? I am sure that the most contemporary books which stand on my study shelves are his. I go back to "Christianity and the Social Crisis" and "Christianizing the Social Order" for some reason or other about once every three months. And I never am able to stop after finding the particular passage I am looking for, but I go plunging ahead, page after page.

Curiously enough, Dr. Nixon does not mention the two Rauschenbusch books that mean most to me. One is the "Prayers for the Social Awakening." I would never dare to pray in public without a previous dip into that. My copy is worn to tatters. And the other is the "Theology for the Social Gospel." I have a feeling that the implications and suggestions of that book for modern preaching have never yet been faintly comprehended by the majority of American preachers.

And of course Rauschenbusch lives because he was, and is, so eternally right. He has history on his side, as he puts it in that fine quotation Dr. Nixon makes. Not all the dreams that he dared dream have come true. But his warnings have been amply justified. And his dreams are coming true, or else . . . but why emphasize the "or else"? Those of us who believe in the ultimate omnipotence of love and good will must believe that they are coming true.

This seems to be a period for remembrance. In just a few days we will be remembering again the boys who never came back from the war. (It's the tenth anniversary of the armistice, too. And there is still just time for the 11th-hour parson to wire his order in for a full supply of those moving services for Armistice day prepared by The Christian Century.) All through this month we will be celebrating the Bunyan tercentenary. I am glad that, amid all the remembrances, Walter Rauschenbusch is not forgotten.

THE FIRST READER.

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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLV

CHICAGO, NOVEMBER 8, 1928

NUMBER 45

## EDITORIAL

**A** CHAPEL, of cathedral proportions and noble architecture, was dedicated at the University of Chicago on October 28. For more than thirty years the university had used inadequate makeshifts for lack of a proper building. It was the expressed wish of the founder that the

### A University Chapel Is Dedicated and Endowed

chapel should be architecturally dominant and central among the buildings of the university, even as religion should be dominant and central in its life. The new structure gives impressive embodiment to this idea. Three features of the dedication service were of especial interest. The first was the installation of Rev. Charles W. Gilkey, for eighteen years minister of the Hyde Park Baptist church, as dean of the chapel. The second was the announcement by Mr. John D. Rockefeller, Jr., in the course of his address, of a gift of one million dollars by the Laura Spellman Rockefeller Memorial foundation as an endowment for the promotion of religious idealism in the university. And the third was the fact that the actual dedication of the chapel was conducted by the chairman of the Joint Student-Faculty Religious council, Professor Arthur H. Compton, the brilliant young physicist who last year received the Nobel prize.

### Revising the Dawes Plan

**I**T IS APPARENT that the revision of the Dawes plan is in the offing. British and French authorities have agreed on the appointment of a new committee of economic experts to work out a new plan for handling the problem of reparations. And with these two nations committed to revision, the other countries involved are sure to fall into line. The new commission, according to reports, is to be selected as was the Dawes commission. It will be free to seek the services of financial experts from any part of the world, which means, in practice, that Americans can serve on it as individuals even though the American government is keeping completely aloof. Even now there are rumors abroad that Mr. Owen D. Young, who rendered such conspicuous service as the colleague of General Dawes, will be asked to take a part in the negotiation of the new scheme. And the fact that Mr. J. Pierpont Morgan was present at several of the breakfasts during which the preliminary conversa-

tions went on is not without meaning. The United States still declares that there can be no official connection between Europe's reparations settlement and the payment of allied debts to this country. This may be the case so far as the official record goes. But any financial tyro can see that when the experts come to draw up the new plan they will have to hold the American debts in view when fixing their totals for German payments. Whatever the allies may or may not demand of Germany, they certainly will demand enough in reparations to pay their debts to the United States and to one another. Add to those debts the legitimate charges which Belgium and France can present for physical reconstruction in their devastated areas and the total resulting is likely to represent roughly the final reparations figures.

### America's Part in the Reparations

**P**ROPHECIES emanating from European sources suggest that this total will be somewhere between seven and eight billions of dollars. The figure is not of primary importance at this stage of the negotiations. What holds out the most promise for European economic stabilization, with a resultant lessening of political tension, is the fact that the principal allies—France and England—are at last one in their willingness either to fix the total which Germany must pay or the total number of years during which she must pay. The reasonable attitude shown in this regard augurs well for a like reasonableness when it comes to settling the actual figures, or those subsidiary questions—such as the occupation of the Rhineland—which now do so much to exacerbate European sensibilities. With it all the American citizen is sure to ask as to the relation of the United States to such a settlement. The official attitude has already been stated. The new reparations plan must be worked out without any participation by this government in the negotiations. This may be the wisest course to pursue in view of America's internal political situation. But with the practical connection between the debts and the reparations as obvious as it is, there should be every reason for Americans to hope that, with the new plan operating in Europe, it may then be possible to refund the debts by some sound financial maneuver in such a way as to take a huge burden off the shoulders of the taxpayers of the world,



Americans among them. When the time for that later adjustment arrives, after it has been made clear that the United States is not, as a government, assuming responsibility for the size of Germany's war bill, then it should be possible to put through some such scheme of general financial appeasement as was proposed last year by Mr. S. O. Levinson. For in the final adjustment, all the obligations arising out of the war will have to be considered as parts of a single problem.

### Murder as a Fashionable Interest

THE WRITER of one of those banal columns of sophisticated chatter in the daily press which profess to tell what the well dressed man is thinking about, and how the perfect hostess may function successfully without other ideas than those derived from the said column, and how one may conceal one's lack of mental furniture from those similarly circumstanced by saying nothing in up-to-the-minute phraseology about subjects that are in vogue—the writer of such a column informed his readers a few days ago that it was one of the marks of smartness in the better set to take an interest in murder. This may take the conventional and conservative form of reading detective stories, but imaginary murders are pale and, so to speak, bloodless in comparison with actual ones. So the really smart murder-fancier will absorb all the gruesome details of current homicides, will follow with close attention the evidence in murder trials as given in the press, and be ready to garnish his conversation with abundant and accurate allusions to the same. As he becomes a connoisseur, he may take on the fad of collecting objects connected with interesting murders and murderers, such as locks of hair—bloody, if possible—bits of clothing, weapons, sections of hangman's rope. One hesitates to moralize a theme so trite or labor a point so obvious, but there is more than a superficial connection between this attitude of the jaded and vacuous mind in seeking vicarious excitement through following intently the course of other people's murders and building up a fashionable cult of murder-fancying, and the cruder and more dangerous course of those who, possessing the active rather than the contemplative temperament, seek "thrills" by committing murders of their own. Cases of the latter kind are constantly recurrent. To what extent they are stimulated by the type of journalism which panders to this morbid interest, it is impossible to say, but that there is a real connection it is impossible to doubt.

### New Evidence in the Vanzetti Case

YET NOW AND THEN there is a murder case which rises above the plane of mere sensationalism and becomes a matter of deep and vital concern to lovers of justice. Such was the Sacco-Vanzetti case. More than a year has elapsed since the execution of these men, but the questions involved in their trial were not buried with them. It will be remembered that at the time of the trial of the two Italians for the South Braintree murder, Vanzetti was already under conviction for the attempted robbery of a payroll truck at Bridgewater, Mass. While that conviction

played no formal part in the evidence against either of the men in the murder case, it was known to the jury and it had been obtained under the same judge. Vanzetti was thereby debarred from pleading in defense, and his friends were debarred from using in their plea for clemency, the fact of a previous clear record. Already under conviction and sentence for the lesser crime, an implicit presumption against him was established with reference to the more serious one. Through the efforts of Mr. Francis R. Bellamy and the Outlook, evidence has been uncovered which greatly strengthens the alibi which he set up in the robbery case. He claimed that he was selling fish in Plymouth all day on the day when he was supposed to be committing a robbery thirty miles away. Governor Fuller, in considering the request for clemency, set aside the oral testimony which confirmed his claim. The Outlook's agents have unearthed an express receipt showing that a barrel of fish was delivered to Vanzetti on the morning of the day which he says that he spent in selling fish. It is as good documentary evidence as could be asked for. It is claimed that Governor Fuller had this evidence, as well as the confessions of two men who said that they were implicated in the crime and that Vanzetti was not, four days before the execution. We do not think that there was need for much additional proof that these men were convicted without a fair trial and while there was a reasonable doubt as to their guilt. The new evidence strengthens the suspicion on both of these points.

### London's Clergy Reject Bishop's Program

A REMARKABLE SITUATION has been created in the diocese of London by the vote in the synod against the proposals of the bishop. In an effort to discover some modus vivendi following the rejection of the new prayer book by parliament, many of the bishops of the Church of England have been calling their clergy to meet in these synods, which are consultative bodies which have not met in centuries. To these synods the bishops are presenting a series of questions outlining a definite policy. The questions are: 1. Are you willing that the bishop, for an indefinite period, shall be guided by the "rejected" amended prayer book? 2. Are you willing that there shall be no deviations from the old prayer book (1662) unless the parochial church council and the incumbent agree? 3. Are you willing that the use of the consecration in the alternative order of holy communion should be used subject to the bishop's conditions? 4. Are you willing that the bishop shall allow reservation for cases of sickness until the sick persons can be communicated on the same day? 5. Are you willing that the bishop should regulate the permanent reservation of the consecrated elements for the sick in accordance with the rubric of the amended prayer book? 6. Are you willing to support the bishop to secure that practices not sanctioned by the prayer book of 1662 or the amended prayer book shall cease? Of the three synods whose votes have so far been reported in this country, two—the synods of London and Liverpool—have registered negatively. Only Lichfield has favored the bishops' program. The evangelicals and the Anglo-catholics appear to be uniting in opposition; the evangelicals because the new



prayer book leans too far toward Rome and the Anglo-catholics because it doesn't lean far enough. The situation in the diocese of London has been made the more embarrassing because the bishop informed the clergy that he would consider an adverse vote equivalent to desertion by soldiers in time of battle. Of course, the synods have only advisory powers, and the bishops can do as they please. But what will they please to do in the face of such manifest disapproval from their clergy?

### Will It Lead to Disestablishment?

**M**ORE IMPORTANT, however, than any diocesan difficulties in which Anglican bishops may find themselves involved in attempting to recommend the new prayer book to an unwilling clergy, is the effect which the proposal may have on the constitution of the Church of England "as by law established." The position which the bishops assume in recommending the use of the new prayer book would seem to undermine the whole theory of establishment. Under the enabling act the Church of England has received enormous material benefits. Most of its clergy would stoutly maintain that there has also been spiritual benefit in this relationship with the government of England. But now parliament has rejected the prayer book proposed by the church assemblies, and the bishops favor a course by which this rejected prayer book shall be used anyhow. This, of course, is a counsel of defiance of the British national authority. To be sure, the bishops would find themselves in an embarrassing personal position if, after having strongly approved the new prayer book when it went before parliament, they were called on to take action against parish clergy who were using it. But if the episcopal bench is not ready to uphold the decision of the state, then the question is sure to be raised as to whether the time has not come for ending the status of the Church of England as a state church. Disestablishment, of course, will lead to disendowment. American churchmen will sympathize with the English bishops when they assert the necessity for freedom in order that the Church of England may fix the conditions of its own life. It is hard to see, however, what logical basis for freedom can be found this side disestablishment. In any other country that step might be expected as the necessary next development. But logic plays so small a part in many of England's most far-reaching decisions that it may be some way will be found for escaping the present dilemma without depriving Anglicanism of its ancient privileges.

### Our Universe Will Again Be Enlarged

**T**HE ANNOUNCEMENT of the gift of a 200-inch reflecting telescope to the California institute of technology appears to open the door to all sorts of interesting possibilities in the increase of knowledge of the outlying precincts of the universe as well as a more intimate acquaintance with those comparatively near-by areas which, lying within a radius of, say, a few million light-years, have already been observed and mapped. In this connection, million and billion have approximately the same meaning to the

lay mind. The comparison is all that counts. About one and a half billion stars are visible through the 100-inch reflecting telescope on Mount Wilson. The new instrument will doubtless greatly multiply this number as it increases the range of vision, and will add so much to the apparent brightness of those which have already been observed that many problems of size, temperature and composition of remote stars can be studied. If man is to measure his importance in the cosmic scheme in terms of the comparative size of the planet which he occupies, he is already near the vanishing point. But is he? A recent writer affirms that "the implications of the size and distance of Betelgeuse would be adequate to blow sky-high the foundations of the whole set of moral conceptions of Judaism and Christianity" and that "Betelgeuse wipes out the notion of a geocentric universe and God." A geocentric God, doubtless, will have even less standing in a universe such as the new telescope may be expected to reveal than he has in the present fairly ample one, and that is little enough, but that scarcely blows sky-high the moral conceptions of Christianity. God survived the discovery that his interest was not confined to a single tribe, and Christianity adjusted itself with an increase rather than a loss of power to the Copernican revolution in cosmological theory. No mere enlargement of the visible limits of a universe which is already unimaginably vast can be more revolutionary than that. There is no ground for apprehension except by those who identify theories formed in the childhood of the race with the eternal truth. The problem is not to prove that this is the kind of universe our grandfathers thought it was, but to find out what kind of universe it is. Welcome to the big new telescope.

### "The Most Momentous Task Which Faces the World"

**A**LTHOUGH the full text of the pastoral letter of the bishops to the Episcopal church is not yet available, enough is known of that document to make clear its high character. In so far as church affairs are concerned, the bishops seem to have centered their attention on the need for unity—unity within the Episcopal communion as between varying schools of thought, and unity within Christendom as between denominations now divided. But, after striking these notes, struck so often in Episcopal circles, the bishops turn to exhort their church to enlistment in the cause of establishing world peace. "The most momentous task which faces the world today," they say, "is the warfare against war." The part of the church in this warfare they conceive, not as the formulation of definite plans for action and the presentation of these to the governments of the world, but the rallying of the membership of the churches to support such government programs as approve themselves to the Christian conscience. It is the work of the church, according to the bishops, to "put moral force behind the efforts for peace in a law-governed world." There is prophetic insight in such words spoken at this precise juncture. The nations are confronted with the pact of Paris. Never in history has there been an instrument which proposed to deal as basically with the institution of war. And never has there been an instrument which depends as completely on the moral force generated by public opinion

for its effectiveness. The responsibility which the Episcopal bishops have avowed for their communion is the responsibility which, at this moment, lies on the ministry of all the churches. Moral force must be put behind the Kellogg treaty. And that can most surely be obtained by giving the members of the churches full information as to all that is at stake.

## John R. Mott

IF ANYTHING could give a sense of the end of an era in American religious life, the retirement of John R. Mott from the Young Men's Christian association would do so. Has any contemporary come as near to personifying an entire movement as Dr. Mott has personified the Y. M. C. A.? For ten years Wayne B. Wheeler typified the prohibition cause to most Americans, but the time never was when Mr. Wheeler actually controlled more than a small part of that crusade. There was a time when Susan B. Anthony's name was sufficient to precipitate an argument over the insertion in the constitution of what is now the nineteenth amendment, but Miss Anthony, for all her great influence, was never more than one among a number of leaders. Robert M. LaFollette became, in the political world, a synonym for a certain type of progressivism, but the "Wisconsin idea" never held a clear field to the exclusion of the Bryan idea, and the Bull Moose idea, and Woodrow Wilson's "new freedom."

The Y. M. C. A. is an enormously important movement under the aegis of religion, and for the past thirty years this movement has seemed to the general public to be in large part the reflection of the mind and will of one man, John R. Mott. Dr. Mott would be the first to deny that any such thing has been true. He could call the list of a multitude of men whose great abilities have been devoted, with his, to the service of the Y. But that does not change the popular judgment. To the man outside, the Y. M. C. A. for a generation has meant, in its general management, John R. Mott, and John R. Mott has meant the Y. And even Dr. Mott, for all his eagerness to do justice to his associates, should be able to understand the basis for this popular impression when he thinks back over the history of the association since he entered its service and realizes the extent to which he can say of the important developments during that period, "All of which I saw, and most of which I was."

To be sure, the Y. M. C. A. has never completely absorbed this man's amazing energies. At the beginning of his career as student secretary of the association, Dr. Mott found it possible to give a large part of his time to the general student movement of the late eighties and early nineties—the movement that brought to the front Robert E. Speer and Sherwood Eddy and the others who joined with them to launch the Student Volunteer movement. This interest has carried over through the years into his leadership in the World's Student Christian federation. From the same beginning there grew that magnificent service in foreign mission administration which put him at the front of the Missionary Education movement and the Laymen's

Missionary movement when those efforts stirred the churches in the days before the turn of the century, and later put him in the chair at Edinburgh, at continuation conferences all over Asia, in Latin America, and in Moslem lands, at councils when the Foreign Missions Conference of North America was being brought into being, and most recently at the momentous Jerusalem conference in the spring of this year. The record of Dr. Mott's service for missions, totally apart from his career in the Y, has made him beyond all question the preeminent missionary statesman of the world. It is almost possible to say that that much abused term, "missionary statesman," was first invented in order to provide a characterization ample enough for John R. Mott.

It was inevitable that a point would be reached at which this man would feel under the necessity of laying down some of these responsibilities. That he has shouldered all of them as long as he has is a marvel beyond understanding. But the time for choice between duties has come at last. Dr. Mott has chosen to accept the chairmanship of the International Missionary council, and to resign as general secretary of the national council of the Y. M. C. A. Interest accordingly centers, for the moment, on his connection with the Y. What has that organization become during the years of the Mott leadership? And what is likely to happen to it now that this leadership is withdrawn?

Dr. Mott came into national office in the Y just as that organization was entering a period of remarkable physical expansion. It was at the end of an era whose primary interest had been evangelical; it was at the dawn of a day when successful Y. M. C. A. administration in an American city was to require a board of directors able to provide immense financial resources. From the time of Sir George Williams and for a half-century thereafter, the Y had been a fairly simple concept. It had been formed to bring about the salvation of the souls of young men, and such other activities as it engaged in were clearly subordinated to the securing of religious professions. In such a body a Dwight L. Moody, a Richard L. Morse and a Henry Drummond were equally at home. It would be unfair to say that this evangelical note is no longer to be heard in Y circles. Indeed, there are times when it is raised so vigorously that other notes for which the modern conscience listens can hardly be heard. But it can hardly be denied that, during the past thirty years, the typical city Y. M. C. A. has become a vast organization, erecting great buildings on expensive sites, offering clubs and study courses and lectures and athletic opportunities and living facilities and a multitude of activities so varied that the mere attempt to chart them requires highly expert craftsmanship. Its support is drawn from a constituency almost as wide as the community; frequently its budget forms a part of a "community chest." This general support is claimed, and granted, on the ground that the Y provides a type of community service which far outweighs in importance its evangelistic efforts. This service is sometimes spoken of as providing club facilities for the ambitious white collar worker.

How much Dr. Mott has been responsible for this material expansion of city Y work and how much it has been due to the economic development of American cities it would be hard to say. Perhaps the city associations would

have become the intricate business organizations they have become no matter who had been at the head of the Y during the last three decades. The growth of the student Y, however, gives clear evidence of having been fostered by the student interests which Dr. Mott brought with him when he came into the association. Indeed, it was as a student worker that he began his Y career, and in point of technical rank he remained student secretary, subordinate to General Secretary Morse, until thirteen years ago. For much of the period of Dr. Mott's leadership the student branch of the Y. M. C. A. was probably its most successful department. It accomplished two things. It supplied the Y itself with a constantly renewed leadership possessing an average of education far above that of the leadership in any other form of religious work. And it gave to American intercollegiate life its principal—indeed, for a long time its only—unifying agency. American college men found a community of interest in Y. M. C. A. conferences which they found nowhere else.

Dr. Mott's leadership was also largely responsible for launching the Y. M. C. A. on its missionary program. Here, it should be said to his credit, the association was not content to follow methods laid down by the church missionary societies. It worked out a missionary technique of its own. And if that technique seemed frequently to concern itself more with the building of extensive institutions in which western methods were copied with little adaptation, it was also true that a larger share of responsibility was placed upon nationals and a larger field for leadership offered to nationals than had been the case with any of the Protestant missions.

To the whole Y movement there came, during these thirty years, a new sense of solidarity, out of which grew a closely knit national and international organization. With this there grew, also, confidence in the association's ability to carry through big enterprises. The general secretary became, in effect, a despot, but his was a benevolent despotism which could point to amazing achievements for its justification. Under such unified and courageous leadership the Y formed the habit of adopting and raising huge budgets, of attempting far-reaching enterprises, and of expecting men with wide interests to respond to its invitation to undertake association responsibilities. So it was natural, when the war came, that the Y should accept the lion's share of the task of maintaining morale centers behind the lines in France and in training camps in this country.

There is still too much controversy over the war record of the Y to make possible any final judgment on it. It is obvious, however, that the popular opinion was critical. To the present day, the criticism which burst out—frequently in unjustified fashion—after the signing of the armistice has not entirely ceased. Only last month General Summerall, chief of staff of the army, chanced to refer in commendatory terms to the Y while addressing a divisional reunion held in California. Such confusion ensued that the general was forced to bring his speech to a close. Without discussing the sources or justification for this criticism, is it too much to say that the storm of popular disapproval which burst upon the Y after the war shattered the sense of complacency throughout the whole organization? For

the past ten years, every department of the association has faced outer criticism and inner revolt.

The city work has come under fire increasingly on account of its alleged social timidity. Incidents such as took place at Detroit, when the president of the American Federation of Labor suddenly found himself out of a Y engagement, have spread the feeling that the property interests of the Y have become so important that the association feels compelled to align itself with the country's most reactionary elements. On the other hand, some of the industrialists on Y boards have given vent to their horror at the continued connection maintained between the Y and such social liberals as Sherwood Eddy and Ben Cherrington.

The past ten years have witnessed a tremendous upheaval within the student Y. Inside the association there has been increasing revolt by the student secretaries against the conservatism of the rest of the movement. This brought on a crisis last year, out of which the student department has emerged as a practically autonomous body. But in the meantime, the Y has been steadily losing in influence on many campuses, so that today it no longer is maintained in some colleges where it once flourished, and in scores of others there is a frankly admitted doubt as to its future.

The foreign work has also been shaken, as has all Christian missionary effort in the period since the war. But it must be admitted that, relatively speaking, the foreign department of the Y has felt the storm less than the other parts of the movement. Financial difficulties there have been, but aside from these the foreign work, profiting by the early encouragement of national leadership, has come through the difficulties of the decade in good shape.

Organizationally, the past ten years have been hard ones for the Y. There has been, in the first place, an inner conflict between those elements which see the association solely as a philanthropic-evangelical enterprise and what might be called the Eddy wing, with its demand for a place for prophecy. As this issue has grown intense Dr. Mott has given to Mr. Eddy a loyal support, so that the prophet still speaks from within the association. But it is not yet clear that the prophetic is to be guaranteed a continued existence inside the ranks. Along with this difficulty there has gone the growth of dissatisfaction with the autocratic, unrepresentative character of the Y control. This, too, has eventuated in a complete re-making of the organization of the association, which today finds itself having completed important constitutional changes and still wondering what the actual effect of these will prove to be in practice.

Through all this Dr. Mott has moved. In the new developments he has shown a genuine interest. Frequently he has given eloquent and decisive expression to the new viewpoints. But more and more he has been content to hold an even balance between contending factions, and to leave the task of thinking ahead and planning ahead to others. Particularly since the demand for a more representative and inclusive leadership made itself felt has the leadership of the association seemed to become to him more a burden and less a joy. It is not entirely surprising, therefore, that his choice now should be to lay this leadership down in order to take another.

Dr. Mott leaves the Y at a time of transition. Constitutional changes have been made. But, as has been said, the



actual reorganization is only getting started. What is the Y. M. C. A. of the next thirty years to be? The election of Mr. Fred W. Ramsey as Dr. Mott's successor has attracted national attention. Mr. Ramsey is a citizen of Cleveland who, having made a fortune at the head of a manufacturing concern there, has recently been giving his time largely to the work of the Y, the city's charities, its chamber of commerce, and its federated churches. He has been chairman of the board of the Cleveland association, and has led in the revision of the national association's constitution. His interests have covered a wide range, and his point of view is said to be liberal. But the decision to go outside of the ranks of employed officers and into the business world in picking a new national leader naturally raises many questions. What does it mean? Is the swing toward the institutional and away from the prophetic to be accelerated?

It is a serious decision which confronts the Y. M. C. A. Viewing the huge investments which the association has made, it is not difficult to understand, and to some degree sympathize with, the anxiety of many Y men lest anything be done to draw the wrath of the country's monied interests. But there is a worse fate than financial difficulty which may easily overtake this great body. It may not become necessary to circumscribe some of its multitudinous activities, but it may become so conservative, so complacent, that it will be spiritually dead. It is against such a fate that Dr. Mott's successor must guard.

## The Peril of the Gothic

**A**LL WHO ARE SENSITIVE to the new life which religion is manifesting in our time must rejoice in the decided movement toward the Gothic in church architecture. The new spirit cannot find adequate expression in the bare chapels in which the puritan type of faith found its habitation, nor in the bizarre circular auditoriums, patterned after the theater, with the pulpit at the focus of vision and an imposing range of organ pipes in the background. Our age is feeling anew the depth and dignity of worship, and is seeking out forms of service and symbols in architecture through which the yearning of man for God may find true and noble expression.

It is not too much to say that the return of Protestantism to the Gothic church with its altar at the center of vision and its upreaching arches pointing to and yet enclosing the vastness of the universe, means that the religious spirit is undergoing a radical reorientation. We are turning away from a religion that is primarily theological, or primarily evangelistic, to find in the act of worship itself the basis of our attachment to the church and the justification of our faith. The basis of unity in religion, we see, is not the acceptance of a system of dogma, nor a busy concern for other people's souls, but a hunger for God which is native to all men and is normally satisfied and fostered through fellowship in worship. Religion is much more akin to art than to dogma, to poetry than to philosophy. So far has this modern insight gone that we tend to hold even our theological convictions as essentially an artistic construction rather than as final statements of reality. Reality is

ever beyond us. Our best thoughts about it are but pale reflections of its all-embracing and ever growing fullness and richness. "Our little systems . . . are but broken lights of Thee, and Thou, O Lord, art more than they." It is this humility of the intellect that is driving modern men to find in worship the satisfactions and encouragements of faith.

The return to worship is no reactionary movement. It is a genuine phase in an advancing liberalism. As the tentative and partial character of all our doctrines is realized we can no longer hold them in a sectarian and divisive temper. We are bound, on the contrary, to assume the possibility that our neighbor may have an element of truth in his contention which we need to fill out our own conception of reality. Unity, therefore, should neither be expected nor desired on the basis of a uniform creed, but on the basis of a humble will ever to seek the truth until we find it.

This "humble will" to seek the truth which is still beyond us all, creates its own fellowship. As it is a natural instinct to share every spiritual good which we possess, so we instinctively crave fellowship with others in the search for God. The public, social expression of such a fellowship is worship. And worship focuses upon and revolves around symbols. An altar is such a symbol. The Lord's supper, the sacrament of baptism, a *Te Deum*, a hymn of praise or confession, a common prayer, a processional, a congregation kneeling to receive a blessing, these all are symbols or symbolic acts which point to that Something Beyond which a congregation of worshipers apprehends not with the understanding but with imagination and feeling.

A Gothic church is such a symbol. It stands in the midst of business houses and factories and homes, calling men away from the immediate and the secular to the eternal. Its towers and its pointed arches suggest the attitude of prayer. The passer-by is subtly ennobled by merely contemplating it. But when he enters its portal he still further lays his soul open to its powerful suggestions. Its high vaults seem to enclose something of the grandeur of the starry heavens or a lofty mountain or a mighty canyon, yet point beyond to a grandeur which cannot be caught by the cunning of men's hands but of which it is good for the soul to keep itself aware. And if he enters this sanctuary, not as a curious observer, but from familiar habit and with conscious purpose, in company with others of like aspirations for God and the eternal values of life, he will find that the altar, the hymns, the scripture, the message, the rhythmic movement, the exultant anthem, and the very silence—all blending in with the dignity and beauty of the building itself—will speak to him in a mystic language which needs no interpretation, for each worshiper will hear God's word in the tongue native to his own soul. He will go out from such a place with his life ennobled and refreshed. The reverberations of that hour will echo in the high vaults of his inner being for many days.

There are far-reaching implications in this experience of worship—social implications, ethical implications. These we cannot even touch upon at this time. What we are desirous of making clear is the fact that puritan evangelicalism lacked something which is inherent in the genius of religion and the nature of the soul itself. In its rejection of or its indifference to the function of art as a revelation of God, it

impoverished the spiritual life. In their timid awakening from the esthetic poverty of historic puritanism, the Protestant churches have sought during the past half century to import beauty into their worship and their architecture by the adaptation of certain features of art already existing in the secular community.

The theater-shaped "auditorium" is the symbol of this awakening. With it came other features and touches of beauty consistent with such architecture. But the whole effect has been bizarre. Religion has been cheapened appreciably. Its appeal has been addressed to superficial impulses in human nature, and the great depths of life have not been adequately stirred. The minister and the choir came between the congregation and the altar. The underlying concept of an "order of service" was to create a situation in which the minister could accomplish certain results for the congregation. He was to instruct them, or entertain them, or evangelize them, or organize them in the busyness of "church work." Whatever was his objective, it was his objective, not theirs. His was the initiative. The people's part was to respond to him.

This is a false conception of religion and of the act of worship. In true worship the initiative is with the people. They come together communally to celebrate life, to find God for themselves. The house, the altar, the Lord's supper, the entire ritual, the minister himself, all are media through which this social aspiration may find expression. The minister's supreme function is to see that these deeper impulses and feelings are released and ennobled, and in some sense satisfied.

This being so, what problem confronts a congregation with evangelical traditions and habits which is lifted out of its snug little meeting house, or its spacious theater-shaped auditorium, and finds itself set down in a Gothic structure whose lines and whose altar are wholly unfamiliar save as they suggest an ecclesiastical system against which this very congregation is in revolt? There is a touch of genuine pathos in such a situation. The people are happy in the possession of a new church. They cannot help appreciating its beauty. There is something in their souls which yearns to be at home in the new surroundings. And they are exultant as they dedicate their new church to the worship of God. But they are not at home. They feel that they have been led out upon a strange adventure. They have formed no churchly habits by which to make practical and active contact with the beautiful symbolism of the new environment.

The editor of *The Christian Century* has spent the past three Sundays at the dedication of three of the noblest examples of Gothic architecture in America. The situation which this editorial is seeking to define is thus the result of concrete observation. In each church the fact could not be overlooked that the prevailing mood on the part of the people was not a mood of enrichment and of expansion, but of translation. The new house was not something more and better than that to which they were accustomed, but something different. They felt as if they were having to begin their congregational housekeeping all over again. New attitudes were to be developed, new values discovered, new standards of taste and achievement defined. It was not merely that the new house called for new spiritual ad-

justments, but it seemed to separate the people from their familiar spiritual possessions. How much of the old treasure could they bring with them into the new place? That this question could articulate itself at all, ever so vaguely, suggests the peril with which the evangelical communions are confronted by the movement toward the Gothic church. It is the kind of peril that always goes with great and sudden opportunity.

The one on whom the burden of this peril chiefly rests is the minister. He alone can save his people from an experience which may result in both the spiritual undoing of some of his parishioners and the weakening of the morale of his congregation. And he can save them only by saving himself first. The average minister who comes into a Gothic chancel by way of the evangelical tradition is himself likely to be overcome with the esthetics of the new situation. He will find himself fascinated with the symbolism of this and that. Naturally he will desire his people to grasp appreciatively the beauties of their church. Up to a certain point this is good. Beyond that point it spells inevitable failure. The purpose of a Gothic church is not that it may be esthetically appreciated. Its beauty is intended to reveal God. To visitors, perhaps, and to tourists, it may be only a work of art, but not to worshippers. The average evangelical congregation, opening its eyes in a beautiful Gothic structure for the first time seems oppressed with the beauty of it all. The people move forward in the service under a kind of spell. They cannot sing. They sit back to be sung to. They cannot pray. They wait to be prayed for. They seem stricken dumb, half embarrassed amid dignities and treasures and beauties to which they are not accustomed.

The minister must be the first to come out of this esthetic spell, the first to transcend the artistic charm of the new church and rise to the level of spiritual freedom. He must lead his people into a consciousness that what happens within their souls while they are in this church and when they go out from it is infinitely more important and beautiful than any thing of beauty or any line of beauty in the Gothic structure, or any beautiful color in window or ceiling. This the minister can do only by thrusting to the fore the inspiring ethical demands of religion and by so projecting his service that the spirit of celebration—what Von Ogden Vogt calls the celebration of life—will become irresistible.

A wise and sensitive minister will make sure that every familiar good that belonged to the old house will be brought into the new. He will not find it so easy to carry over the sense of social fellowship into the Gothic church. Every line of the structure, and the lofty arches, and the altar, forbid chattiness. In our "auditorium" churches the worshiper is a member of an audience. The casual socialities of recognition and conversation are under no special inhibition. Without any inward sense of indecorum one notes who is present, and whether they be many or few, and how they are dressed. The chit chat of conversation is arrested by the opening words of the minister only to be begun again with the amen of the benediction.

But in a Gothic church the worshiper feels a Presence which awes him. It restrains all surface impulses by releasing the deeper impulses of his soul. Each worshiper is alone

with God, no matter if a thousand surround him. To American Protestantism, this is a new dimension of experience. Our congregations which pass from the auditorium into Gothic sanctuaries will not be prepared to apprehend at once the deeper values of form and dignity and rhythm which the new church demands. The service will seem cold and unsociable. Many will find it lonesome to be alone with God. Church-going has been to them so much an occasion of meeting friends that they are not content with meeting only God.

The peril here is obvious. But it is not inescapable. The minister holds the key to the open door. He must see to it that not only his own message but the spirit of the entire service is shot through with the familiar ethical and spiritual values. The people must be made to feel that the new service in its more august surroundings is no substitute for the familiar values, but a reinforcement of them, an ennoblement of them. The minister cannot be forgiven if he allows form to displace substance, esthetics to absorb ethics. A Gothic church, albeit it is one of the noblest works of art, is no art gallery. It is the framework of a living Presence. The people gather here to contemplate this Presence, and to celebrate in song and prayer the meaning of God in their daily lives. Only as the soul of the worshipping congregation is inspired to rise above the vaulted arches will it escape the peril that is at the heart of all beauty.

## Sanity

### A Parable of Safed the Sage

THERE was once a place of the kind where those are Detained who are afflicted with Disordered Minds, being such as aforetime were thought to have been Possessed of Demons. And a Visitor inquired of one who abode within, saying, Why art thou here?

And he that was detained in that place said, I said everybody else was Crazy, and everybody else said I was Crazy, and they outvoted me.

Now I smiled when I was told of this, and I said, A man with such an Excellent Fancy showeth at least one sign of Sanity, and as for the residue of mankind, there is evidence enough that they act Crazy whether they be so or not.

And I spake with the Superintendent, and he said, There be no sure signs of detecting Insanity; neither do we count it possible to divide men into two classes and say of one, These on the right hand be Sane and they on the left are Insane. We are all of us more or less Crazy.

And I said, I have often thought that thou and thine associates had locked up the Wrong Ones.

And he said, Not altogether so, but the major part of the ones we ought to have be still on the outside.

And I said, The Ancients have taught me that it is most desirable to preserve a Sound Mind in an Healthy Body.

And he said, The Ancients were dead right. And he who keepeth himself in Good Health, and hath a Job that doth preserve his Mind from grinding too hard upon its own millstones, and who feareth God and behaveth himself is usually a safe man to keep on the outside. But if all the

Insane were shut up, I know not which side of the bars I should be on.

And I said, My heart goeth out to that Humorist who had complete confidence that the rest of the world was Crazy but who was outvoted. I think that he was at least Half Right.

And the Doctor said, Yea, and if he will sufficiently cultivate that sense of Humor which thou dost so justly admire, I am in hope that within a few months we shall send him out where he can vote with the Majority. For a cheerful sense of Humor is as good an antidote for an unsound mind as a man might desire.

And I said, I have often been chided for mine own love of Humor, but if I have any mark of Sanity that is it.

And he said, Live righteously and simply; drop thy worries outside thy bedroom door; trust God and laugh heartily, and thou and I shall never enjoy an intimate acquaintance.

And I said, Much as I should prize thine acquaintance, I propose to follow thine advice.

## VERSE

### The Torch

THE flaming torch that is my soul  
I hold on high. Its light  
Reveals, O Lord, a step or two  
And all the rest is night.

Yet some mad urge, resistless  
As the sea upon the sand,  
Impels me, thrills me, bids me snatch  
Youth's heritage at hand.

Beyond is Love and Laughter—Life!  
Make my torch stronger grow!  
Prevent my feet from stumbling, Lord  
Because I love Life so!

MARIE L. BROWN.

### About Heaven

THE way in will be through a little door,  
Flung widely open, as I come in sight.  
And down the steep and frosted path will pour  
A radiance of fire and candlelight.  
For heaven will be supremely sane and dear  
Inside, my rarest friends will drink their tea,  
And little walnut cakes will disappear  
In a most glad and wise hilarity.  
Then, like a child who hardly understands,  
I'll run to find you, smiling, in your place  
Beside the fire; and feel your cool white hands  
Enclose my wistful and bewildered face.  
And I shall lean my head upon your knee,  
Knowing that I have found Eternity.

MILDRED WILSEY.



# Walter Rauschenbusch—Ten Years After

By Justin Wroe Nixon

IT IS NOW TEN YEARS since the passing of Walter Rauschenbusch (July 25, 1928), and the time is ripe for an appraisal of his work in the light of the post-war decade. In a strict sense, of course, no adequate appraisal could be made even by those with the most intimate and comprehensive knowledge of his career. A teacher of extraordinary learning and insight, a devoted lover of his kind, a friend who made friendship itself luminous with new meanings, the foremost interpreter in his time of modern social Christianity, poet, mystic, saint, prophet of a new reformation in religion, he was the greatest human being some of us have ever known.

We have no methods adapted to evaluate the achievement of such a character. Vital personalities are likely to make critical discussion of their work seem irrelevant. The past is of supreme value to us, however, in furnishing a vantage point for estimating the tendencies of the present. It may be worth our while accordingly to isolate a single element from the rich contribution of Walter Rauschenbusch to the world and inquire concerning its fate amid the turbulent currents of thought and experience in our day. We select for consideration his social philosophy and we ask in this article two questions: What was his social philosophy? And how valid is it now in the light of another decade?

## I.

No one who had ever heard the hearty chuckling laugh of this great friendly soul or who had seen his face drawn with sympathy for the unfortunate could doubt that his social philosophy was rooted in a native passionate love for his fellowmen. In the late eighties and early nineties of the last century he and a few like-minded young pastors of New York city were stirred by the living conditions of the metropolis into protest against the social injustice which bore so heavily upon the poor. These young men felt that their protest against economic exploitation and their longing for a social redemption were profoundly religious, yet there was no sanction for their conviction in the conventional orthodoxy of the time which proclaimed simply the salvation of individual souls in another world.

The subsequent career of Walter Rauschenbusch both as pastor and teacher was largely centered in the effort to give intellectual coherence and spiritual meaning to this germinal conviction of the unity of religious and social redemption. "In 1891," he says, "I spent a year in Germany partly on the teachings of Jesus and partly on sociology. That is a good combination and likely to produce results." Such studies fertilized by active humanitarian sympathies did produce in his case the well-integrated social philosophy with which his generation became familiar.

That philosophy embodied two fundamental convictions, the one historical, the other sociological. It was the conviction of Walter Rauschenbusch as a historian that the authentic but forgotten gospel of Jesus was primarily a gospel of earthly redemption. "Thy kingdom come. Thy will be done on earth" is inscribed on the dedicatory page of "Christianity and the Social Crisis" as an epitome of the

message of the book. He believed that Jesus' message of the kingdom of God was in essence the old prophetic message of the coming inauguration of the divine rule in human affairs. Jesus introduced a new element, in his proclamation that God's reign was near at hand, but he did not redefine the "kingdom" because he meant by it in substance the theocratic world order of Hebrew tradition. His gospel was a summons to men to begin living the kingdom life. As they lived the life the power of God would be released in them and the kingdom would come more and more.

## JESUS THE ANTICIPATOR

Here Professor Rauschenbusch felt that Jesus had anticipated modern thought. "Jesus had the scientific insight which comes to most men only by training but to the elect few by divine grace. He grasped the substance of that law of organic development in nature and history which our own day at last has begun to elaborate systematically." In his parables of the sower, the tares, the net, the mustard seed and the leaven, Jesus sought to "displace the crude and misleading catastrophic conceptions, by a saner theory about the coming of the kingdom." On this point Professor Rauschenbusch was not over-insistent. He did not find it necessary to get rid of all apocalyptic and catastrophic elements in the outlook of Jesus. He says, "This is one of the points on which it is even more valuable for us to know the direction of his thought than his actual position." In general he had no doubt that Jesus was moving away from the hope of catastrophe toward confidence in the organic power of human beings living under the will of God to regenerate society.

"The purpose of all that Jesus said and did and hoped to do was always the social redemption of the entire life of the human race on earth." This conception of the gospel history lay at the heart of the social philosophy we are discussing and furnished its religious dynamic. In "Christianizing the Social Order" the author says, "Christ's conception of the kingdom of God came to me as a new revelation. I felt a new security in my social impulses. . . . I now knew that I had history on my side."

This specific bit of historical insight was supplemented in the case of our philosopher by another which was sociological in character. Suppose the church did accept as her own this original gospel of Jesus—the proclamation of the coming kingdom of God on earth. How should she go about the realization of her vision? Should her mission be limited as in the past to the effort to change individual characters by personal appeals, ignoring the influence of the institutions through which human beings function as a society? For the illumination of the church's mission Walter Rauschenbusch invoked the aid of a fundamental law of biology according to which mutuality obtains between an organism and its environing order. In the spiritual realm this principle meant that if you were to secure Christian character in the case of the great mass of men you must provide a social order in which that char-

acter would have favorable opportunity for growth. An evil social order on the other hand meant dwarfed and stunted character.

Applied to our existing society this sociological insight demanded the organic expression of religion in the structure of social institutions as well as in the aspirations of individuals for personal righteousness. As he looked about him Professor Rauschenbusch saw certain institutions, notably the family, political democracy and public education, where Christian ideals had already achieved a large measure of realization. The economic system constituted the area of social organization which had most completely resisted penetration by Christianity. Its reconstruction along the lines of a fraternalism like that of the Fabian socialists was one of the major spiritual tasks of our time. An intelligent follower of the Master in our day needed a Christian political economy as surely as he needed a Christian theology.

It is not difficult to grasp the outlines of this scheme of thought. It was the simplicity of Walter Rauschenbusch's message as well as the cogency with which it was presented which made it so widely influential.

He believed that a divine society upon earth to be realized by the processes of fraternal living was the heart of the message of Jesus.

He believed that the constitution of that society was the mission of the church. The time was ripe for her to assume her God-given but long neglected task.

He believed that an effective religion would have to find organic expression in the basic structure of social institutions.

He believed that a church which sought such an expression of her faith would become the spiritual organ of a new civilization.

Caught between the carbon points of historical and sociological conviction with a current of human sympathy flowing through it the soul in which these beliefs emerged became luminous with prophetic passion. It was a rich Christianity which Walter Rauschenbusch gave to the world. It was challenging and revolutionary. How valid does it seem now in the light of another decade?

## II.

The primary historical conviction of Walter Rauschenbusch that Jesus was immediately concerned with a coming kingdom of God upon earth and that the emphasis on a transcendental post-mortem salvation was a later development, New Testament scholarship in our day seems to affirm. That Jesus taught no "interim" ethics but sought to live and asked his followers to live the kingdom life in its fullness is the conclusion of such an authority as Professor Shirley Jackson Case. As to how deeply Jesus was involved in the eschatological views of the time according to which the new society was to be set up by the catastrophic intervention of God there is more disagreement. If one may hazard an impression as to the trend of scholarship it would appear that those who make Jesus a "consistent" eschatologist are not as influential as they were. On the other hand, there seem to be few to support the suggestion that Jesus relied on the law of organic development for the growth of the kingdom out of fraternal living. The difficulty seems to be in determining how much of the teaching

of the synoptic gospels is originally that of Jesus and how much is a reading back into his day of ideas which derive their pertinence from later situations of the apostolic age. Some of the parables, as for instance in Matthew 13, from which Professor Rauschenbusch drew his principle of the organic development of the kingdom, have been said to be more applicable to the problems of the growing church than to the conditions of Jesus' ministry.

## IDEALS, NOT PROGRAM

The question then as to how far Jesus anticipated our modern conception of the method of social progress remains unanswered. But in respect to the main historical premise of Walter Rauschenbusch's thinking we have grown if anything more certain that the founder of Christianity lived for the coming of a divine earthly order and embodied in his own character the ideals of the new society. For the methods of personal and collective action by which the coming of the kingdom may be hastened we may look to the continuing revelation of God. Jesus gives us ideals, ideals incarnate in action, but nowhere a program.

The sociological premise of Walter Rauschenbusch, that a life-changing religion must find expression in the structure of society, has been underscored by the most important developments in social science. No principle has become more nearly central in the thinking of the last decade concerning human problems than that of the reciprocal relationship which binds together the organism and its environment.

In the biblical field Case's studies have emphasized the formative influence of the social milieu upon primitive Christianity. Anthropology under the leadership of Wissler gives increasing attention to the interaction between cultural "complexes." In geography Huntington has pointed out the influence of natural surroundings and occupations upon the character of races. In psychology behaviorism stresses the overwhelming effect of environment upon the development of personality, while the "gestalt" movement apprehends responses and stimulations as organized into a pattern in which neither set of factors can be understood apart from the other. In biology Childs has made suggestions of extraordinary fertility as to the integrative nature of the relationship which draws together organism and environment in mutual adjustment. In political economy the "economic" man is fading out of the picture as the institutional economists reveal the industrial order as a function of a larger social culture. In the sociology of religion, Weber, Troeltsch and Tawney have given us a deeper appreciation of the connection between religious attitudes and the driving forces of business organization. In general sociology Simmel, Spranger and W. I. Thomas have from different points of view stressed the influence of social structure upon social change. In history Beard has written vividly of the relationship between systems of property and labor and systems of politics and morals, while Spengler in a vast speculation has caught up the traits of entire peoples and epochs into great unified clusters. Finally the philosophy of Whitehead focuses the present trend of thought by finding in the word "organic" the most significant clue to the structure of the universe. Man is again becoming one with nature, the thought-tight

barriers between science, art and religion are being broken down and the various parts of our world order are being apprehended more and more in the light of a "whole."

It would be difficult to imagine a more complete intellectual vindication of a principle than has been supplied by the social and allied sciences during the last few years for Walter Rauschenbusch's sociological conviction. In its great essentials his philosophy has stood the tests of the decade.

The pertinence of this paper lies in the fact that at the present moment we are probably crossing a divide in the development of modern social Christianity. This movement acquired ever increasing influence in the churches during the period from 1908—the year which saw the organization of the Federal council and the publication of "Christianity and the Social Crisis"—to 1918. The close of the war brought to idealists everywhere frustration and disillusionment. The hope of a new international order seemed to fade when America did not join the league of nations. Vast doubts broke up the fountains of religious faith. The souls of multitudes were tossed chaotically from cynicism to mysticism and from mysticism to sacramentalism. Economic prosperity dulled moral insight and the sense of social responsibility. Back of all was the sense

of the vastness and the inscrutability of the social process, left us by the war.

Now comes the Kellogg treaty offering to the forces of moral education and spiritual renewal the supreme opportunity in human history for establishing international relations upon a fraternal basis. The present political struggle over prohibition brings the churches again face to face with the problem of civilization. In our efforts toward church unity we are gradually coming to see that the vital cleavage in Christianity is between those who think of religion as an escape from life and those who think of it as the focusing center of the energies of God as they are brought into action for the transformation of human society.

Those who share the latter point of view have many tasks. If their church is to be the spiritual organ of a new civilization they will have to create a ritual, a moral discipline, a theology and a social philosophy consonant with their purpose. How may they discern the comprehensive nature of their undertaking? It is doubtful whether there is still any point of vantage in modern Christian thought from whence their tasks and resources may be surveyed more adequately than in the writings of the seer of Rochester who invests with the qualities of a gospel those ancient words, "Thy kingdom come. Thy will be done on earth."

## A Keeper of Inner Mysteries

By Paul Hutchinson

FOR YEARS, Edward Shillito has been a familiar name to readers of this paper. As writer of the weekly British Table Talk he has managed to project, across three thousand miles of ocean, not only a fresh and glowing sense of the changing aspects of British life, but a fresh and glowing sense of a vigorous personality. Two years ago Mr. Shillito's trip to this country, when he preached in the Detroit pulpit of his friend, Dr. Lynn Harold Hough, and spoke in several summer assemblies, made it possible for hundreds of Americans to confirm, through personal contact, the impression already derived from this printed correspondence.

But back of Shillito the journalist and Shillito the preacher there stands another Shillito, with whom all too few of his acquaintances are familiar. I refer to Edward Shillito, the poet. And this lack of public knowledge seems to me the greater loss because, genuine as is my admiration for Mr. Shillito in all his other manifestations, I am convinced that in none of them has he so much importance as in his life as poet. He is, I contend, not only an authentic poet, but among the living poets who seek to interpret those inner mysteries out of which flow the spiritual issues of life, I would put him in the very front rank.

I presume that there is more "religious" poetry written than any other kind. There is something about the sense of release and exaltation which a religious experience brings that moves hundreds of otherwise rational people to believe that they have the genuine poetic afflatus. Any reader of the religious press can testify as to the merit of the result-

ant product. On behalf of the editors it should be said that if what is printed seems of a low order, it is at least better than what is rejected. The point is, of course, that there is little religious poetry which is at the same time good poetry and good religion. Mr. Shillito's is both.

In this article I desire merely to give some hint of the range and beauty of Mr. Shillito's poems. Because of the limitations of space I find it necessary to limit sharply the subjects from which these instances are drawn. In quoting from his two volumes, "The Omega" and "Jesus of the Scars," as well as from the poetry which has appeared in fugitive form in many periodicals, I have laid aside from consideration all except poems dealing with religious themes.

Like every true poet, Mr. Shillito is a mystic. This sense for the inwardness of faith is voiced thus in "A Sonnet":

When spent in soul, I hear the taunting cry,  
Where is thy God? and look without in vain;  
When gathering desolations prove how nigh  
Is come the ending of His ancient reign;  
When to the voice of scorning I am dumb,  
And God has flung me helpless to my foes;  
When I who boasted that the king had come  
Must hear the word *He goes!* at last *He goes!*  
When thus of Him the city is bereft,  
And highways by His feet no longer paced,  
When only legends of His love are left  
And the last silence broods above the waste,  
Then from the world I creep within a shrine  
Where still the Royal Exile will be mine.



This perception of the sternness of life, even behind the most mystical experience, speaks also through "The Omega," the poem which gave its name to the second volume published by Mr. Shillito:

Stricken to earth; his sword snapped in his hand;  
Shield cast away; down-beaten to the knee,  
He sees the foes he made above him stand,  
Now he has only Me.

The towers fall; before his feet there lie  
Wrecks of the hopes that he shall never see;  
Naked unto the blast, Death drawing nigh,  
Now he has only Me.

But he has Me. The last illusions fade;  
The trumpet sounds no more; and man set free  
From tyranny of dreams his pride has made,  
At last has only Me.

For many loves he now has only one;  
His many gods before the tempest flee;  
His light is dying and his day is done,  
But he at last has Me.

You find this same comprehension of the stern testing at life's close in a number of these poems. If I could I would reproduce the long "I shall die alone," which is said to owe its inspiration to some words of Pascal's. Yet there is nothing forbidding about Mr. Shillito's picture of the future life. There is, in fact, a most appealing simplicity and gaiety in his "The Life to Come":

There is a City where God's happy children  
Shall tread forever burnished floors, they say,  
But I shall beg to walk in Oxford meadows  
Where dance the golden flowers of May.

I cannot dream of walls upbuilt of jasper,  
Nor can the gates of pearl the heart suffice:  
Who once beholds the rainbows in the dewdrop  
Has seen a pearl of greater price.

And when the harpers in that land are making  
Strange melodies on earth unheard before,  
If I might only hear once more Beethoven,  
Then I should ask of God no more.

Lest this be thought, however, the extent of the poet's penetration beyond the veil, we turn immediately to his treatment of the words: "If I make my bed in hell, behold Thou art there":

We made our bed in the vaults of hell;  
(It is long since Christ the Lord was there!)

We knew there was terror and shame in hell;  
We should be with the morning-stars who fell;  
But we never dreamed to find Christ as well;  
(It is long, so long, since He was there!)

He had left for our sake His shining throne;  
(Into hell again comes Christ the Lord!)

He had fallen with us down the gulfs unknown,  
His love round our necks like a great millstone;  
Will He never leave us, the lost, alone?  
(Into hell again comes Christ the Lord!)

We had fled from His love, but He found us in hell,  
(With His lost rejoicing comes Christ the Lord!)

Where the fiery abysses toss and swell,  
He came in His mercy awhile to dwell;  
But He lifted us clean from the pit of hell:  
(With His lost to the throne comes Christ the Lord!)

The social note is struck again and again. As in this:

"The night creeps on; before the gate  
The Bridegroom of our souls we wait."

"How should I come, when I am there?  
Why do they pray an answered prayer?"

"Lord Jesus, with the morning come!  
The skies are trembling; welcome home!"

"I am where huddled in their bed  
Babes cry themselves to sleep unfed."

"Come, Jesus, as Thy saints foretold;  
The night has been so long and cold!"

"I am where men with vigils worn  
Call out—Would God that it were morn!"

"If Thou art hidden from our eyes,  
Cast off, Lord Christ, Thy dark disguise!"

"O loveless hearts that cannot see;  
Lo! I have come; come ye to Me."

And against the temptation to escape from life's rigor may be set words such as these, in "Loyalty to Earth":

Lord, if some sudden gleam from Thee  
That through the veil Thy love might send,  
Make me to scorn this earth I see—  
Then, Lord, withhold that gleam from me  
Until the End.

If I, set free in dreams, could share  
The life where tears are wiped away,  
And cease for this poor world to care—  
Then, Lord, deny me dreams so fair  
Until that Day.

A preacher himself, there are tremendous depths of meaning below such words as are in the "Saturday Prayer for a Preacher":

If through my perjurd lips Thy voice may speak,  
If through a sinner Thou canst save from sin,  
Go forth, my Savior, through my words to seek  
And bring Thy lost ones in.

I offer Thee my hands with recent scars—  
Raw with the scars deep-cut by gyves of sin,  
Ply them in prison'd souls to break the bars  
And by me, Lord, pass in.

Even deeper, however, goes "The Preacher on Monday Morning":

I have made others rich—I who am poor—  
Though I am weak, I have made others strong;  
To me, still on the threshold of the door,  
Peals from within their new and happy song.

Today I know not secrets clear to them;  
Today they laugh at sins, which vanquish me;  
I am far off, they in Jerusalem;  
I am in storms, for them there is no sea.

And now, swiftly, for space fails, let me set down four poems that give the central religious message of this poet. The cross, and all it connotes, is never far from his thought. Thus, in "The Prayer of a Modern Thomas," he sings:

If Thou, O God, the Christ didst leave,  
In Him, not Thee, I do believe;  
To Jesus dying, all alone,  
To His dark Cross not Thy bright Throne,  
My hopeless hands will cleave.

But if it was Thy love that died,  
Thy voice that in the darkness cried,  
The print of nails I long to see,  
In Thy hands, God, who fashioned me,  
Show me *Thy* pierced side.

"Searchlights on Sunday Evening" comes directly out of the heart of the war:

The day of rest is over; every song  
Of praise is ended; quiet thrills the night;  
Across the starry fields sweep rapiers long—  
Swift flashing arms of light.

New lights upon the ancient heavens meet;  
Two arms inscribe in silver on the sky  
A cross, behind which stars shine through to greet  
The strange sweet phantasy.

It is our cross flashed back upon God's screen;  
Our answer to the secret once revealed  
Of that Eternal Heart which bears unseen  
The wounds of love unhealed.

Heart speaks to heart; man to his God replies;  
Our grief to His, but ours is His as well;  
Ours and His triumph on the awful skies  
Those arms of light shall tell.

"Jesus of the Scars," which also has its touch of the war, gives the title to Mr. Shillito's other book of poems:

If we have never sought, we seek Thee now;  
Thine eyes burn through the dark, our only stars;  
We must have sight of thorn-pricks on Thy brow,  
We must have Thee, O Jesus of the Scars.

The heavens frighten us; they are too calm;  
In all the universe we have no place.  
Our wounds are hurting us; where is the balm?  
Lord Jesus, by Thy Scars, we claim Thy grace.

If when the doors are shut, Thou drawest near,  
Only reveal those hands, that side of Thine;  
We know today what wounds are, have no fear,  
Show us Thy Scars, we know the countersign.

The other gods were strong; but Thou wast weak;  
They rode, but Thou didst stumble to a throne;  
But to our wounds only God's wounds can speak,  
And not a god has wounds, but Thou alone.

The eternal meaning of Calvary finds voice in "Ave Crux, Spes Unica!":

More than two crosses stand on either side  
The Cross today on more than one dark hill;  
More than three hours a myriad men have cried,  
And they are crying still.

Before Him now no mocking faces pass;  
Heavy on all who built the cross, it lies;  
Pilate is hanging there, and Caiaphas,  
Judas without his price.

Men scourge each other with their stinging whips;  
To crosses high they nail, and they are nailed;  
More than one dying man with parched lips,  
"My God! My God!" has wailed.

Enlarged is Golgotha. But One alone  
His healing shadow over all can fling;  
One King Divine has made His Cross a Throne.  
"Remember us, O King!"

One has a feeling of the inadequacy of such a selection as this. There are so many more of Mr. Shillito's poems that have as much right to be included as the ones chosen. Indeed, as I read back over those I have transcribed it seems to me that I have sadly failed in choosing poems with what might be called the "singing" quality. Because I have been quoting primarily for ideas, I feel that I have hardly done justice to the lyric note that is genuinely present in the full collection. Some day Mr. Shillito may find an American publisher who will make the full rich store of his poetic wealth available to the American public. But in the meantime I must end this on a note of apology, although I cannot give to that note any such meaning as Mr. Shillito has given to his "The Writer to His Lord":

I who have giv'n to Thee my best  
Rejoice Thy word is unexpressed;  
And inexpressible must be  
On this side of Eternity;  
And I with all my travail vast  
Am glad that I must fail at last.  
If I had found the Word complete,  
No glory could I march to meet:  
A pilgrim home from pilgrimage!  
A soldier with no fight to wage!  
But now my powers I still must spend,  
And go on failing to the end,  
But failing, I shall leave behind  
Some hints of the Eternal Mind,  
And hungry pilgrims, where I went,  
May find a broken Sacrament.

## The Secret

By Arthur B. Rhinow

BROTHER—Great convocation. Fifteen fraternities are here.

MYSELF—A splendid gathering.

BROTHER—I'm one of the Mighty Men of Old. Of what secret society are you?

MYSELF—The church.

BROTHER—The church? And has the church its secrets, too?

MYSELF—A wonderful secret.

BROTHER—And do you meet behind closed doors?

MYSELF—No; we speak openly to all the world.

BROTHER—Password or grip?

MYSELF—Not that; not that.

BROTHER—What is your secret? Tell me, please.

MYSELF—I cannot tell.

BROTHER—Oh, yes; of course. You are not allowed.

MYSELF—No, no. I cannot tell. It is too wonderful for words. A miracle.

BROTHER—A miracle? I wonder where and how and when.

MYSELF—When human faith meets love divine within the heart.

BROTHER—I cannot understand.

MYSELF—No tongue can tell!

# NOVEMBER SURVEY OF BOOKS

## The Reward of Righteousness

*Christianity and Success.* By Edwin Holt Hughes, Cokesbury Press. \$1.50.

THE COLE LECTURES of Vanderbilt University for 1928, delivered by Bishop Edwin Holt Hughes, mark a welcome departure from the effort to reconcile science and religion, which has been the stock-in-trade of foundation lecturers for some years. Bishop Hughes addresses himself to a very fundamental problem of the spiritual life, the question how much spiritual and moral excellence contribute to economic success and to what extent the latter must be sacrificed for the former. The book abounds in fine insights. Criticisms of the present economic order are not always followed through with absolute consistency but there is an honest effort to face the conflict between the sacrificial ideal of the gospel and the commercial standards of success which modern civilization has enthroned. The bishop may not be quite fair in setting Old Testament conceptions of material rewards for righteousness in juxtaposition to New Testament conceptions of success through suffering. After all, the Old Testament does not move on one level and the Second Isaiah with his ideal of the suffering servant is as important in Old Testament thought as the anonymous champion of common sense who writes in Ecclesiastes. Thus one might find a few generalizations to which exception might be taken and one might wish that in the last chapter on "The Cross and Success" the bishop had brought his very telling interpretation of the cross into more vivid contrast with the standards which guide American society.

But such suggestions will seem like carping criticisms of what is a book of real nobility and genuine worth. Incidentally, the present writer wishes to acknowledge a "palpable hit" in Bishop Hughes' criticisms of his too easy generalization that the Quakers maintained a religious idealism which always expressed itself in terms relevant to the Sermon on the Mount. Bishop Hughes is right in pointing out that the Quakers have been more consistent idealists on the war question than on economic issues. Max Weber long since pointed out that in economic life there was little to distinguish Quaker from Puritan. However, that is no longer altogether true, at least in England, where Quakers have made practical application of Christian ideals of democracy in their large industries which go beyond anything prompted by other nonconformist groups. Nevertheless it remains true that Quaker ethic in economic life is not particularly unique. They, with the rest of us, have given little heed to the warning of Jesus that "life consisteth not in the abundance of things a man possesseth."

REINHOLD NIEBUHR.

## A New Note in Lutheranism

*American Lutheran Preaching.* Edited by Miles H. Krumbine. Harper & Brothers. \$2.50.

WE MAY EXPECT two definite reactions to this volume of sermons on the part of Lutherans in this country. There will be those who will put on Dominican spectacles and, in the absence of customary and traditional phrases in not a few of these pulpit utterances, will find occasion to initiate a "whispering campaign." On the other hand, there will be a growing number of those who will hail with joy the appearance of this pioneer publication which reveals a new and virile type of preaching that has found its way into American Lutheran pulpits. Many non-Lutherans will be glad to

know that within this formidable Protestant communion there are to be found pulpit men of ability and promise who are seriously undertaking to interpret the Christian message in a manner convincing to the modern mind.

It is most fitting that these sermons appear under the editorship of Dr. Krumbine, himself a Lutheran preacher of outstanding ability, one whose preaching appointments include some of our larger American universities. In the preface the editor laments the fact that in spite of the rich pulpit heritage of his church, going back to the spiritual father himself, the American Lutheran pulpit has been relatively little known outside of its own circle. This, he suggests, is due to two factors: the persistent use of a foreign tongue and the exaltation of the pastoral office above the preaching ministry. A third factor which should be emphasized, and this the editor does by implication, is more subtle and yet perhaps the most potent; a certain rigid type of theology fosters among its devotees a disposition which precludes that freedom and spontaneity so necessary in effective preaching. Anyone who is acquainted with the later history of American Lutheran theology with its emphasis upon confessionalism and the more or less rigid type of systematic theology taught in American Lutheran seminaries, will not fail to see how significantly all this would affect the American Lutheran pulpit and limit its sphere of influence. Moreover, the result has been to magnify the priestly above the prophetic office among its ministry. I bring no judgment upon this factor, but only point out its potency.

It is rather significant that of the twenty-five sermons reproduced, only the clergy of the United Lutheran church being represented, more than half come from men under middle age. A number of these are still in their thirties. No inconsiderable number of the contributors are university-trained men. All of them occupy influential places in the church. One finds, however, no unity in these pages other than that of a truly evangelical spirit. To some this will be, as already indicated, a defect; to others, it is prophetic.

VERGIlius FERM.

## Institutions Divide, Persons Unite

*Protestant Saints.* By Earl Marlatt. Henry Holt and Company. \$1.25.

EXPERIENCE is a great Protestant word. Professor Marlatt has given us psychographs of three Catholic seers who have had the note of individual authority—this appeal to experience—and who have been heard to utter, with one of old, "But I say unto you." Curiously enough, the only typographical error in the book would seek to annihilate the whole thesis of the author. The last page as printed states that the religion of Saint Francis "was experimental rather than ritualistic," whereas the author's manuscript read "experiential." Experimental religion has been frequently advocated, but as yet its output of saints has been limited.

Speaking for Catholicism, the encyclical letter of Pope Pius XI recently pointed out the futility of hoping that any doctrinal unity among sects could soon obtain. Protestantism had already anticipated the papal remarks by a conference at Lausanne. "Protestant Saints" is a reply to these desolate expressions of division. In religious experience we have a common meeting place. "One may doubt the Christianity of the church, whether Protestant or Catholic," says Professor Marlatt, "but hardly that of Augustine, Bernard, or Francis." Each of these men is given to us by well-chosen quotations and swift word-pictures. The more Protestant aspects of their characters are emphasized.



We feel at once a spiritual and mental kinship with them. Their inner attitudes and passions are the genius of Protestantism—and yet they loved and were loved by the Roman church. Here, long before Pope Pius XI and the Lausanne conference, a glowing "church unity" actually existed in the personalities of these ageless men. John Dewey recently said, "Our faith is ultimately in individuals and their potentialities." In this biographical study Professor Marlatt gives the covert suggestion that persons may be able to unite in crusades of such moment that a certain institutional absent-mindedness may arise. Dewey also added: "The testimony of history is that in the end such a force (individuality), however scattered and inchoate, ultimately prevails over all set institutionalized forms, however firmly established the latter may seem to be." Telling mankind what is impossible has always been disappointing business, for the human spirit has been doing just that all along.

Professor Marlatt, though a philosopher, is everywhere a poet. The book has a breath of loveliness harmonious with its subjects. Thrice he takes us to a presence that disturbs us with the joy of elevated thoughts.

EWART EDMUND TURNER.

## A New Reading of Isaiah

*The Second Isaiah.* By C. C. Torrey. Charles Scribner's Sons, \$5.

THE BOOK WHICH bears the name of the great prophet of Jerusalem is the noblest of the works of prophecy. It was not strange that the name of one who for nearly half a century held the chief place in the regard of his Hebrew countrymen, and was at times high in the favor of kings, should be given to memoirs and messages that were cherished throughout the national history, and as well should attract to itself the work of other and unnamed prophets whose writings were for one or another reason sent forth without the mark of authorship. In recent years the later chapters of the book, from chapter forty on, have been thought to belong to this anonymous class. There was a time when the suggestion of a "second Isaiah" was most disturbing to Bible students. That time has quite passed. The unity of the book is no longer maintained except in the most conservative circles.

Indeed, Duhm's thesis—put out in 1892—that the last eleven chapters of the book were by a still different hand and belong to a post-exilic date and a Palestinian writer, has met wide acceptance, and appears to explain many of the features of the work. Biblical criticism still finds many interesting problems in connection with this fascinating book, but the general lines of its analysis have taken form with the recognition of chapters 1-39 (with the exception, of course, of 24-27, 34 and 35, which are seen to be unrelated to their context) as the work of Isaiah of Jerusalem; 40-55 as the utterances of an unknown prophet living among the dispersed Hebrews in Babylonia about the middle of the sixth century B. C., shortly before the conquest of the Babylonian empire by Cyrus; and 56-66 as the writing of one or more prophets living in Palestine in the later period.

But a wholly different reading of the later chapters has been offered by Professor C. C. Torrey of Yale. This is a work that will challenge the attention and rivet the interest of any really thoughtful student of prophecy. It is a painstaking and scholarly piece of work. One expects much from a man of Professor Torrey's standing and experience as an expert in the field of Semitics. His previous volumes, *Ezra Studies*, the *Comparison of Ezra and Nehemiah*, etc., have disclosed his competence to deal with biblical materials in a masterful manner. And in a field so significant as that of the later Isaiah, however his writings may be delimited, the words of a scholar

of authority are welcome. The book is worthy of its theme. Its five hundred pages are the evidence of most careful and affectionate labor. Professor Torrey insists on many pages that this is the crown and glory of all the prophetic writings and is entitled, particularly in its later chapters, to far more attention than it has received.

The thesis of the book is that the entire material of the later chapters from 34 to 66 (with the exception of the historical chapters, 36-39) is the work of a single author, a poet-prophet of supreme insight and literary skill. It consists of twenty-seven poems, which are continuous, intended to follow one another without interruption, and have been interrupted at the end of 35 by the editorial insertion from 2 Kings 18:13-20:19, and the prayer of Hezekiah, Isa. 39:9-20. This insertion was deliberate on the part of the editor or collector of the entire book, and was intended to interlock the poems with the authentic work of Isaiah in order to give them the authority of his great name.

The poems were the work of a prophet living in Palestine near the end of the fifth century B. C., or about 407-400. They have no Babylonian background, and are not concerned with any return of "exiles" from that land. In fact, the references to Babylon and Cyrus are later interpolations, in the interest of the Chronicler's theory of a Babylonian exile and return, which Professor Torrey regards as pure fiction. He insists that the words, "exilic," "pre-exilic" and "post-exilic" should be excised from the vocabulary of biblical students as unwarranted by the facts and misleading. There was a dispersion of the Hebrew people into all neighboring lands, beginning centuries before the destruction of Jerusalem in 586 B. C., and continuing long after that event, but no such episode as is usually meant by the "exile."

Naturally, therefore, the so-called Servant passages (42:1-4, 49:1-6, 50:4-9, 52:13-53:12) are not to be regarded either as later interpolations, as some scholars have thought, or as earlier utterances employed as foundation material by the poet-prophet. They are integral with the remainder of the poems. Their theme throughout is the call of Abraham (not Cyrus) to the high ministry of world enlightenment and salvation. The background of the message is the ancient deliverance from Egypt, references to which are frequent. And the hope and appeal are to a fresh departure, not from Babylon, but from all the lands whither the nationals of Israel have gone. The coming of their brethren from Babylonia would have had little significance to the people of Judah in the times of the writer, struggling as they were with the difficult problems of Jerusalem's rehabilitation and the revival of Judah.

The elimination of references to Cyrus and Babylon is secured by the adoption of a system of metrical reconstruction of the text, which is elaborate and thoroughgoing. Upon this arrangement of the material a fresh translation is offered, which, quite apart from the excisions, is in many places suggestive and helpful. The labor bestowed upon this portion of the work, as well as upon the elaborate commentary that follows the material chapter by chapter is made evident on every page. And the earlier chapters dealing with the general theory of the document, the poetic power of the writer, the literary fortunes of the book of Isaiah, the meaning of the Servant idea in the poems, as relating wholly to Israel and its divine mission in the world, all are of exceptional interest and of value in placing fresh emphasis upon the broad view of Israel's world task as conceived by the prophet, no matter what opinion is taken of the extent of his message.

In order to estimate the value of this interpretation of Isaiah, one ought to read the prophecy afresh and give himself the benefit of as many of the translations as possible, all the way

from King James to the Smith version. If he is sufficiently familiar with the Hebrew to make use of it, so much the better. Only in this manner can a fair and unprejudiced assessment be given to the Torrey theory. The judgment of one reviewer can be summed up in a few paragraphs.

No reading of chapters 40-66 seems satisfactory that assigns the material to a single author. Accepting all the possibilities of variation in the work of a highly gifted writer, the differences in point of view, historical background and prophetic objective seem too marked for that explanation. Chapter 34, while admittedly in a different key from the preceding sections, has no relation to chapter 35, which all the commentators have felt to be intimately connected with 40ff. As a polemic against Edom, the object of Israel's unfailing hatred, it rather finds its place among the doom songs in which most of the prophets freely indulged and which in the first section of Isaiah include Babylon, Philistia, Moab, Damascus, Egypt, Arabia and Tyre, and come to a climax in chapter 63 with another outburst against Edom. Nor can one escape the conviction that with chapter 56 the tone of the material changes. This does not imply that 56-66 is so far below the section immediately before it as to be held in slight regard, as some commentators have insisted. Such chapters as 60, 61 and 62 are among the fine utterances of the prophecy, and the first portion of 63 is one of the most tremendous bits of dramatic writing in the Bible. Nevertheless, there is a greater diversity of sentiment in these later sections, and a wholly different set of interests that cannot escape the attention of the reader.

Moreover, the Babylonian environment of chapters 40-55, with the addition of 35, is unmistakable. This does not depend upon the inclusion of the Cyrus and Babylon references, which are rejected with such disdain by Professor Torrey. Even with the excisions, and in Professor Torrey's own version, the impression remains, and every fresh reading confirms it. The reader will do well to reach his own conclusions upon this point by the reading of that section of the classic. The passages that refer to Cyrus are in no way appropriate either to the patriarch Abraham or to the Servant of Jahveh, whether interpreted nationally or ideally. Less vivid, but hardly less convincing, is the impress of a later and Palestinian locale and period in the last eleven chapters. The apparent allusions to the near-by and hated Samaritans, the minute references to detestable superstitions and idolatrous practices, the insistent references to the Sabbath, and many other features show an entirely different outlook from that of the middle section.

Least of all is the treatment of the metrical forms of the book convincing. That poetry in the Old Testament has a metrical arrangement has long been a commonplace of Hebrew scholarship. But there is no branch of Semitic study in which greater caution is necessary, and in which rash judgments are less warranted. The study of metrical form has not gone far enough to have attained a consensus of view among Hebrew experts. Yet Professor Torrey proceeds with an audacity and finality of opinion which disregards all previous work in this field, and submits the text to a surgery that is nothing less than paralyzing. Words and phrases that do not fit his theory are discarded with promptness and ruthlessness. The work of such commentators as Ewald, Smend, Wellhausen, Kesters, Kittel, Sellin, Bertholet, Staerk, George Adam Smith, and especially Duhm, Cheyne and Marti, he dismisses with a gesture of superiority or with genuine contempt. This air of finality is one of the most disappointing features of the book. It is not the mark of the true scholar, though unfortunately there is enough and quite enough of it in works on biblical criticism and theology.

Professor Torrey's volume is entitled to a most careful read-

ing and a just consideration of its merits and its defects. These it will receive. A work so pretentious and in many regards so valuable is not to be accorded either instant acceptance or superficial rejection. It has qualities of great value quite apart from its particular views regarding the structure and meaning of the Second Isaiah. Never has the historic mission of the Hebrew people been set forth with greater earnestness. The commentation upon the sublime passage in 52:13-53:12 is inspiring. No one can read it without a fresh appreciation of the masterful place which the book of Isaiah as a whole occupies and deserves, the exalted poetry which it contains, and the splendor of the messages which it embodies for all who have the sympathetic mind.

H. L. WILLETT.

## St. Paul the Modernist

*The Heresy of Antioch.* By Robert Norwood. Doubleday, Doran and Company. \$2.50.

THE AUTHOR of this book is primarily interested in saying what he thinks of creeds, theologies and ecclesiasticism, and in affirming the independence and complete autonomy of individuals and local churches as over against any sort of official authority; and it is that interest which dominates all else contained in the volume. The only function of other material is to be a framework for this eloquent denunciation of officialdom. But in expressing his view of traditionally organized religion, Dr. Norwood makes several observations which really constitute the first step toward a philosophy of religion, has much to say about the difficulty of getting back through the maze of tradition and theological speculation to Jesus, and then makes an effort at presenting Paul as the ideal liberal and progressive, the truest of all true Protestants, and the finest modernist of all time. The enthusiastic rhetoric with which all this is done is that of pulpit eloquence. The book is the fruit of thirty years of preaching that has been drawn largely from Paul's letters, to which the author turned in his struggle for faith in his youth after he had seen that most good people do not take much interest in the historical Jesus and Renan has caused him to doubt that Jesus ever lived. But Paul restored his faith and has been for him the best and only reliable interpreter of Jesus. The gospels are a chaos of traditions that can never be the basis of an accurate picture of Jesus, but with Paul as our interpreter this mixed testimony of the gospels does not matter.

Paul was neither a theologian nor a churchman, but a mystic and a poet. For him the heart of essential and original Christianity was a personal mystical experience which was universal in its implications; and his struggle at Antioch with Peter and other conservatives from Jerusalem was crowned with success when the Jerusalem officials in Acts 15 were compelled to write the letter which is the magna charta of all true modernism and liberalism. Paul did much crude thinking, such as his views of women, the return of Jesus, literal use of Old Testament myths, and his belief in a physical resurrection, which must be discarded; but these are only the framework in which is set the norm of all true religion, a personal mystical experience of Christ, who in Jesus is the incarnation of the "infinite tenderness of the universe," who (or which) makes possible the satisfaction of the innate craving in the heart of all men for "cosmic good fellowship."

Revelation was not characteristic only of the apostolic age, but is true of all ages and a living church will never bind itself down by the limitations of the past nor break its communication with the ever living Christ by refusing to hear his apostles who are present in every age. What the church needs today

is to get back to the immediacy of personal mysticism and to hear again the prophetic voices. Paul will always be the highest example of this sort of religion. This point is stressed to such an extent that Paul overshadows Jesus in this book.

Along with the crudities of Paul's thinking, we may have to give up also the miracles of Jesus and the story of the open tomb, but these things are all the useless impediments of pre-scientific speculation or the naïve imagery of inadequate thought-forms. But when and if these are given up, all of the real values remain. In fact, we are then able to appreciate more truly that which is abiding and normative. For after the miracles of Jesus are rejected, his essential role as savior is retained, and all of his significance is either rationalized or allegorized and, in some way which is not explained, the modern man can still "see the glory of God in the face of Jesus Christ." It is the mysticism of Paul, exemplified on the Damascus road, the type of all true satisfaction of the craving for cosmic fellowship, which leads the modern man to Jesus. Ecclesiasticism and theology, the Anglo-Catholic movement and similar tendencies, only obscure the way. Genuine religion is forever democratic to the core.

This book does not cast any new light on the life of Paul, and the true nature of Pauline mysticism, of the indwelling Lord, is not grasped, and Paul's view of the spirit is presented in a hazy fashion; but the author's fertile imagination has supplied many of the gaps in Paul's biography. The author's view of the complete autonomy of personal religious experience and of continuous revelation has not been consistently integrated with his normative use of Jesus and Paul. When he makes that integration consistently, his onslaught against the theologians and ecclesiastics of the church will be invincible.

SELBY VERNON McCASLAND.

## A Roman Catholic View of St. Paul

*Christ in the Christian Life According to St. Paul.* By the Rev. J. Duperray; translated from the French by the Rev. John J. Burke, C.S.P. Longmans, Green and Company. \$2.00.

**T**HIS TRANSLATION by Father John Burke of the work of the French priest, the Reverend J. Duperray, will well repay perusal and study by anyone who wishes to understand better the theology of St. Paul. It will also help one to appreciate more fully Catholic teaching on the unity of the church, on the eucharist and on social ethics. Both in the text and in the appendix is given a very full and explicit treatment of the richness of figure and metaphor which the apostle used with such telling effect, whether he was addressing the rude inhabitants of Corinth or the Areopagites.

The work is divided into four major parts: incorporation in Christ; life in Christ; glorification with Christ; and Christ in the life of St. Paul. The treatment of the subject centers around the exposition of the mystical body of Christ, which is here set forth as consisting of Christ and his church, the union of all Christians in Christ, and which, the author declares, grew in the mind of St. Paul from the union of the individual soul with Christ to a union of all the churches in "the church which is the complement of Christ." "Christians," says the writer, "are united one to another with a close solidarity of interest. Each one may be of service to all and no one may suffer without injury to everyone else." "To our age," observes the author, "so preoccupied with social questions, the teaching of St. Paul on the 'Mystical Body' supplies the foundation of a piety that is both deeply Catholic and thoroughly 'social.'"

The whole book covers only two hundred pages, and is put into excellent yet simple English by the translator. It is very readable and will be of great service not only to the clergy, and

to students in theology, but to those of the laity who wish to appreciate more fully the relation between religion and life.

PATRICK J. WARD.

## Toward the Understanding of Russia

*The Russian Land.* By Albert Rhys Williams. The New Republic. \$1.00.

**I** ONCE TOOK a winter afternoon walk with Rhys Williams along the back streets of Moscow, out across the frozen Moskva river and home. I have never forgotten the golden dome of the church of Our Savior, and the clusters of ancient loveliness rising above the Kremlin walls as we looked on them from the river. Nor have I forgotten how Williams stopped to talk with a peasant wandering homesick in the great overcrowded city looking for a job, or how he led me to a workers' club room where he talked with young factory folk about their library and their athletics and their hopes and ambitions. He has been doing this sort of thing for years. He was through the October revolution in Leningrad. He has been poking into every corner of the great "Russian Land" ever since. Several years ago he practically went peasant and for months at a time lived in their villages, traveling by sledge and boat and third class train from the back country of the north to the vineyards of Trans-Caucasus.

He has slept in the warm bed of a smallpox patient, ousted to give him peasant hospitality. He has walked through the fields behind cross and banner to hear the chant of exorcism against the pests of the wheatlands. He has stooped through the low doors where peasant justice was meted out, and talked with abbesses and atheists in the shadow of ancient monasteries. Of course, he speaks the language of the people. He went where he wanted to go and was received as a friend wherever he went.

The little book does not defend a thesis. Its chapters are unit portraits out of the life of the great toiling land-loving people he has learned to understand and cherish. No one who has known Russia at all can fail to be struck by the authentic aroma of it. There is the smell of black soil, the pungency of sheepskin coats and mahorka, that distant relation of tobacco so dear to the peasant, running through it all. Nothing I have seen since the classic verbose volume of Wallace written fifty years ago of essentially the same areas, is so capable of taking the reader to the heart of Russia as this book.

I said the book does not defend a thesis. But through all the picture of blended ignorance and simple wisdom, medieval agriculture and tractors, archaic black art customs and modern science, it is easy to detect a shining thread of exultant hope in a new spirit he has found abroad in the land. Williams may romanticize. He has been a preacher, and that is often a clerical failing. But there is a strange concurrence in impressions and faith about Russia by all those who have spent any length of time in the country since the revolution. Perhaps the others dislike it so much at first sight that they have no desire to stay. Perhaps there may even be a grain of truth in the notion that those who are not favorably impressed are not made welcome. But I have my doubts. I remember a sensitive, romantic young lady who came to me almost immediately upon arrival in the village during the famine with the plea that she be sent home at once. She had seen the izvoshchiks beating their horses and she was sure Russians were a cruel and terrible people. Within a month she was discovering qualities in the peasants which their older friends had failed to see and was well content to live and work in the village. Which again may prove nothing.

Still I cannot fail to be impressed with this striking unanim-



ity. Rhys Williams closes his last story with this sentence: "The monastic age may have passed in Russia, but not the age of faith." He is talking of an ardent communist and his rhapsody on the new Russia and the new world to come. He must include himself in a perhaps less prophetic role, as one of those of the new faith in Russia. Anyway, read the book. It is worth it for the mere sake of the stories, and the delightful way they are told.

KARL BORDERS.

## As the Spirit Gave Them Utterance

*Speaking With Tongues.* By George Barton Cutten. Yale University Press, \$2.50.

THE CURRENT INTEREST in primitive Christianity, and especially in what happened on that first Pentecost after the death and resurrection of Jesus is bound to raise anew the old question of "speaking with tongues." The splendid and careful piece of work which Dr. Cutten has done in this book meets a real need. The book deals with the religious phenomena of speaking with tongues from the historical and psychological point of view. In the author's own words, "the plan of the book is to present the historical material first, using that connected with the Christian church, which has been the chief inspiration of the phenomena, although they are not unknown in other religions. One chapter has been devoted to non-religious speaking with tongues, and the final chapter to psychological explanation."

In the first chapter the author makes what he considers to be a most important distinction between the accounts of speaking with tongues in Acts and the account in the first letter to the Corinthians, pointing out the fact that all the modern cases follow the Pauline type. The gift, he holds, "comes only under especially exciting circumstances," and its possessors are generally marked by low mentality and illiteracy. His conclusion is that the gift of tongues "has probably been a detriment to pure religion, because it has furnished as a test for religious worth abnormal psychological experiences rather than a changed or an improved life."

In chapter two an excellent summary of all the New Testament passages concerning speaking with tongues is given. From the standpoint of Scripture these passages make good the author's contention that the Pentecostal experience, while it is called by the same name, "stands out alone—differing from those at Caesarea, Ephesus, Colossae, Thessalonica, and Corinth." He points out the fact that while the apostles were in an ecstatic condition, they probably did not speak in any foreign tongues. The hearers at Pentecost were expressly designated as Jews, and the enumeration given was not of languages but of countries. "The claim that the apostles received this gift so as to enable them, unlettered as they were, to speak to the different nations to which they had been sent, does not seem to be a valid one; we never hear of them using it in missionary work, and, indeed, the prevalence of the Greek language made this entirely unnecessary."

The chapters on "Fathers and Saints," "The Little Prophets of Cevennes," "Various Sects," "Edward Irving and The Catholic Apostolic Church," "Modern Manifestations," and "Non-Religious Speaking With Tongues," give historical and critical survey of this gift down through the centuries. Students of American church history will be interested in the sections dealing with the Shaker movement, the religious revival in Kentucky at the beginning of the nineteenth century, the Apostolic Faith movement which began in 1910, and the many Pentecostal Bands and Apostolic Gift Societies which flourish in many parts of the country even yet. In the closing

chapter, "Psychological Explanations," the author holds that "whatever may be predicated of the psychological conditions of speaking with tongues in the New Testament, it is evident that the experience since then may be classed as ecstasy or allied phenomena." He points out the fact that this diagnosis does not go unchallenged and that some of the "symptoms resemble a partially developed catalepsy, or, at least, one form of catalepsy. Others again call it hysteria." The facts of history and of present day experience demonstrate, the author holds, that "those who speak with tongues are almost without exception devout, but ignorant and illiterate, people."

This book is worthy of a careful reading by all those who are interested in keeping Christianity to its main business and helping those earnest but mistaken souls who have become lost in its by-paths. For, with Dr. Cutten, we may be quite sure that whatever else may be predicated concerning the gift of speaking with tongues, "it seems certain that it is not decreed that the Christian faith shall be propagated in that way—or, indeed, that it ever has been."

B. H. BRUNER.

## India Interprets the Incarnation

*Christianity as Bhakti Marga.* By A. J. Appasamy. Christian Literature Society of India.

EVER SINCE the publication of "The Oriental Christ" by Mr. P. C. Mazoomdar, the Brahmo Samajist, there has been a growing movement to construct an Indian interpretation of Christianity. A recent impetus along this line was the book "Jesus the Avatar" by Mr. V. Chakkarai, formerly editor of the "Christian Patriot." This book is a thoughtful and scholarly study of the Christian doctrine of the incarnation in the light of Indian religious thought. One of the latest books in this growing procession is "Christianity as Bhakti Marga" by A. J. Appasamy, M.A., D.Phil. The book was originally submitted as a thesis for the doctorate at Oxford, but since then has undergone considerable alteration and has been enriched by further study. A careful reading of this volume will probably convince even the uninitiated that the reconstruction taking place in Indian Christian thought today is a most significant development. Christian readers in the west would do well to follow it closely.

As is stated in an introduction by the publishers, the book is an attempt to expound the inner meaning of the Gospel and Epistles of John in the light of Indian Bhakti thought. In the author's opinion, John teaches Bhakti in a deeper sense than the seers of India, and he proceeds to describe the distinctive features of Bhakti as taught by John. Dr. Appasamy treats the Gospel of John as a mystical book written by an immediate disciple of Jesus. In referring to the many different phases of Bhakti as taught by Hindus, he defines it as "the deep unselfish love of the whole man for God, finding its bliss in union with him." (Page 22.) Believing that the Indian Christianity of the future will be largely mystical, Dr. Appasamy shows clearly the many sympathetic contacts between John's teaching and the religious ideas of India. But the author does well to point out the frequent confusion of thought in Indian mysticism, since "the mysticism of person easily tends to the mysticism of person resolved into thing." Mysticism indeed is a term which covers either a pantheistic or a personalist outlook.

After discussing mysticism Dr. Appasamy proceeds to the main argument of the book. When the devotee surrenders his whole self to God, he finds joy in his new-found fellowship. The keeping of God's commandments is natural to the loyal bhakta who has a vivid experience of Christ. While God has always been immanent in the world, the incarnation was neces-

sary in order that man might know God fully. Belief in the incarnate Christ is the one condition for divine fellowship and such fellowship is open to all. An intense love for God expresses itself in a "complementary" love for man. The Christian bhakta (worshiper) is distinguished from the Hindu bhakta in the fact that he shares in suffering; the death of Jesus becoming the pathway to mystic union. Dr. Appasamy brings out the fact that while John made an essential distinction between the flesh and the spirit, he had a much higher appreciation of the significance of the human body than that possessed by Hindu bhaktas. The Holy Scripture has great value as an historical revelation, especially in its preparation for Christ, but it cannot take the place of a direct contact with God. Prayer, for the bhakta, is communion with God; a communion that has room for intercession and may also include petition. Dr. Appasamy closes his thesis by emphasizing the element of mystery and awe in Christian Bhakti, and finally by discussing the significance of the Johannine doctrine of knowledge.

The author states in his preface that the main emphasis is on the Johannine writings, the allusions to Hindu Bhakti literature being only brought in to elucidate by comparison. One cannot help but wish that a fuller discussion of Hindu Bhakti had found a place in the book, as it is a vast subject and needs detailed treatment. There are times when the author seems to take things for granted. For example, his discussion of Karma (page 55) appears to be inadequate and his argument against pantheism (page 81) will probably fail to convince Hindu thinkers. While Bhakti will doubtless be the dominant note in the Indian Christianity of the future, the author concedes that knowledge and service will also have a definite place. Such criticisms, however, are relatively unimportant and do not detract from the genuine merits of the book. It is necessarily an introduction only, and will be followed by other works which will carry the theme further. It is a clear and lucid account of John's teaching from the standpoint of Indian Bhakti thought. The author reveals a scholarly familiarity both with John's gospel and with Bhakti literature. The book is written in a devotional spirit, with many illuminating quotations from Indian writers. Dr. Appasamy does well to state clearly that vedantic pantheism is not and never can be Christian. He has made a definite contribution to the subject and it is along this line that further discussion will inevitably take place.

W. S. DEMING.

## A Pragmatic Study of Society

*The Science of Social Relations, an Introduction to Sociology.* By Hornell Hart. Henry Holt & Company. \$3.60.

ONE HAS the feeling before going far in the book that one is reading a book in ethics. Since many of the readers of this journal are dealing in religious and ethical problems, no doubt many of them will be interested in it. The author's purpose was to produce a text in sociology. The text by Professor Hornell Hart is written from a different viewpoint from that of any textbook which has thus far come out in the field. With Professor Hart the "pragmatic test," as he calls it, is accepted as final. He says: "The test of any valid sociological generalization is its applicability to actual situations. As long as sociological principles grow out of typical cases and are persistently checked back against whatever pertinent cases can be located, the pragmatic ideal is promoted. The value of cases as a means of rousing interest and so enlisting the full personality of the student, becomes increasingly clear to those who have experimented with such materials. The present text carries this method farther forward than it has hitherto been carried." Other writers are

willing to use the pragmatic test but Professor Hart seems to mean more by it than the setting forth of scientific sociological description of how we behave as human beings. His notion of the pragmatic test seems to imply a solution of social problems. "The function of the present text may be stated as being to cover the essentials of the person-to-person phases of social relations and thereby to lay the foundations for the scientific solution of all social problems."

Professor Hart says that the starting place is the study of person-to-person relations. The examination of actual problems compels one to start at this point. This aspect of his work is emphasized so much that the text does not cover the entire field of sociology. It might therefore be thought of as a social psychology, for, while he emphasizes the relation of the individual to the group, he does not deal in any systematic fashion with groups as such. He deals with what he calls "Life Motivation," "Mental and Social Functioning," "Linked Up Experiences," "The Personality," "Social Conflict," "Relation Between Men and Women and Parents and Children," "Conflicts Between Racial, Cultural and Industrial Groups."

The method of presentation is that of "cases and instances." The illustrations are drawn very largely from Jane Addams, John R. Commons, Wolfgang Köhler, Ethel Verry, Lillian Wald, and Whiting Williams. This book reminds us of Westermarck's comparative method. It is a question whether or not so many minor and random illustrations may be used to advantage. The materials are incidents and not cases in any technical usage of the term. The author places the ordinary experiences of life in new settings. In so doing and in his suggested use of them for purposes of analysis, he compels the reader to analyze continuously his own personal experiences. This is a bold attempt to talk of social relationships in simple language.

SAMUEL C. KINCHELOE.

## Religious Drama of Wider Range

*Modern Religious Dramas.* Edited by Fred Eastman. Henry Holt & Co. \$3.00.

THIRTEEN PLAYS, including two pageants, by various authors, make up the contents of this book. They were selected from nearly two hundred on the ground of dramatic interest, religious significance, and technical skill in construction. Among the best is Eastman's own play, "Bread." (His pageant does not read so well—but what pageant does? It has point and would doubtless stage well.) The important thing about this collection is the fact that it broadens the scope of the category of "religious plays" to some adequate correspondence with the modern view of the range of religion. The problem is not the visual presentation of biblical episodes, but the study of human beings trying to act religiously in crucial situations in contemporary life. The plays exhibit a wide variety of emotional tone and dramatic quality. "The Valiant" is as tense and dramatic a scene as could be written in as many lines. "El Cristo"—which the editor reminds me that I first brought to his attention—deals with the peculiar combination of mysticism, asceticism and politics found among the flagellant order of Penitentes in New Mexico. Its author, Margaret Larkin, lived in the very county in which this society still operates. "Bread" deals with one phase of the farm problem. Which reminds me that I have just seen an effective presentation of another play entitled "Milk," by one of Professor Eastman's pupils. Religious drama, considered merely as the acting out of Bible stories, or even as the presentation of moral and religious principles through the medium of biblical characters and a biblical setting, is interesting and valuable, but its

limits are soon reached. When the concept is enlarged to include contemporary scenes in which religious motives operate to determine conduct and to adjust human relations, the field is limitless and the interest is enhanced. The technique of this sort of religious drama is still in the making, and those who are doing pioneer work in its development are entitled to encouragement and support.

W. E. G.

## Books in Brief

Readers who know Amy Lowell only as a name, or as the sister of the president of Harvard, or as the writer of queer and formless verse that neither rhymes nor scans but which leaves you with the stirred and hushed feeling of having read real poetry, even if it seemed more like bewildering, zigzag prose while you were reading it—such readers may profitably acquire and peruse the volume of her *SELECTED POEMS*, edited by John Livingstone Lowes (Houghton Mifflin, \$3.00). These are chosen from her eleven volumes, and while much that one would like to find is necessarily omitted, the things that are included represent nearly the full range of her moods. It is a wide variety, but always there is beauty with no taint of sentimentality and scintillant flashes of surprise. For sensitiveness combined with vigor, imagery and insight and surprise—well, read them and you will be thankful for the suggestion.

Perhaps it would not occur to most readers to describe Herodotus as a "modernist." But there have always been modernists, and he was one of them. Nonconformity is almost as ancient as conformity. If it were not, the world would never have moved forward through the grooves of change—or into new grooves. In *TWELVE GREAT MODERNISTS* (Doubleday, \$2.50), Lawrence F. Abbott gives brief sketches of Herodotus, St. Francis, Erasmus, Voltaire—no doubt about his right to a place in the list—Jefferson, John Marshall, Beethoven, George Stephenson, Emerson, Darwin, Millet and Pasteur. Not many of these were consistent and thoroughgoing modernists, even in their own time, but all were in revolt against some of the repressions and conventions which bound their contemporaries. These short biographies stress their courage and initiative as trail-breakers in their several fields of endeavor.

The essence of Charles A. Beard's profound knowledge of the development of American institutions has been poured into *THE AMERICAN PARTY BATTLE* (Macmillan, \$1.50), a handbook in the series being produced under the general title of "The World Today Bookshelf." Prof. Beard has here reduced the party conflicts to their simplest elements, so that the result is a clear-cut and easily understood picture. The economic element predominates, as would be expected in a book by Prof. Beard, but there is slight expectation that either of the present major parties will of its own accord work out a program for the future capable of dealing with economic realities.

A new edition of William James' *THE VARIETIES OF RELIGIOUS EXPERIENCE* (Longmans, \$2.00) again makes available this perpetual classic. Much has been said and written about the psychology of religious experience since this epochal work appeared, but nothing which quite supersedes it.

When Maurice H. Farbridge's *STUDIES IN BIBLICAL AND SEMITIC SYMBOLISM* (Dutton, \$2.00), now published in an American edition, first appeared in England two or three years ago, it was favorably received by British scholars. It embodies the results of careful research into the symbolism of numbers, plants, animals and representations of Semitic deities. The

author is at present the Jewish representative on the faculty of the school of religion at the University of Iowa.

Is the Song of Songs a drama or a collection of detached songs and poems? Both contentions have their advocates. The writer of this note many years ago undertook the ambitious enterprise of turning the Hebrew text into a lyrical drama in English verse—and gave it up, partly because he decided that it was not really a drama, and partly because he lacked the skill to make the oriental imagery plausible in an English poetical rendering. Professor W. M. Forrest has attempted the same task and, on the whole, with excellent results. The result is *KING OR SHEPHERD* (Stratford, \$1.00). The problem is solved partly by making the translation very free, and partly by adding imaginative material and stage directions. The poetry is of uneven quality, but the total effect is pleasing and oriental. The author is professor of Biblical literature at the University of Virginia.

"Blasphemy raised to a fine art," was the comment of a colleague who had read part of *THE FRIEND OF JESUS*, by Ernest Sutherland Bates (Simon & Schuster, \$0.00). What saves it from being actually that is not any lack of art, but the evident sincerity with which the author makes his iconoclastic utterances. The reader is informed on the jacket that a dozen publishers refused to touch it before one was found willing to incur the odium and take the risk. There is no need to worry about the odium. The ethical and essentially religious core of it is sound. Yet the book is startling. Jehovah appears as a bloody and vindictive tribal god, and Satan as a wise and tolerant spirit. Judas was Jesus' best friend, who understood his mission better than he did and tried unavailingly to save him from turning away from a humanitarian and spiritual religion to the service of Jehovah and the assumption of a messianic role. The language is most biblical. It is surprising how little verbal change is required to reverse the meaning of familiar passages. But even a slight alteration of the wording of the ten commandments—such, for example, as leaving out the not's—gives them quite a different slant. Nine-tenths of a sentence does not necessarily convey nine-tenths of its meaning. As an interpretation of the Jehovah of the Old Testament, Jesus and Judas on the basis of the records, all this is fantastic. As a statement of the truth that pure religion and undefiled is spiritual and humanitarian, not institutional and ritualistic, it is quite sound.

The story of a devoted life, spending itself in social religious work as a deaconess, is *HIGH ADVENTURE*, the life of Lucy Rider Meyer, by Isabelle Horton (Methodist Book Concern, \$2.00). She began her work when the social gospel had not the vogue which it now enjoys—in name, at least—and when it took even more constructive imagination and bold initiative than it does today to enter upon that field. The book is a deserved tribute to a loved worker in that field.

When Jenkins speaks, people listen. When Jenkins writes, people read. He has a way with him. He has done so many different things and had friendly and intimate contacts with so many different kinds of people, that he can speak a language that everybody understands. *THE DRIFT OF THE DAY*, by Burris Jenkins (Willett, Clark & Colby, \$2.00), presents, as the subtitle truly asserts, today's trend in religion simply and plainly told. It is a book of unsystematic theology—very unacademic theology. If any reader is frightened off by that word, which is not the author's but mine, he will be doing himself a bad turn. This book is written for people who do not like theology—or think they do not—but are interested in religious ideas expressed in simple and concrete terms.



# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Death of Dr. George H. Morrison Glasgow Preacher

The death is reported, on Oct. 15, of Rev. George H. Morrison, for the past 26 years minister of Wellington Free Church of Glasgow, and two years ago moderator of the United Free church general assembly. Dr. Morrison was one of the editors of the New English Dictionary and the author of many volumes of his own.

## Canada Primate Denounces "Airplane Marriage"

Speaking before the convention of the Canadian council of the Mothers' union held at Winnipeg last month, Archbishop Matheson, Episcopal primate of all Canada, called upon the Mothers' union to check the growing menace of "that ghastly innovation, the airplane marriage," and the spread of divorce, which he called "the canker that is eating the very vitals of civilization." He declared that the young must be taught that the church is the proper place for the solemnization of marriage.

## Rural Church Disappearing?

Cornell university has just completed a study of 100 churches in Wayne county, N. Y., and indicates as one of its important findings: "With good roads and cars, people are traveling farther to church and the old-time open country church is rapidly disappearing."

## Death of Rev. R. A. Torrey, Noted Evangelist

Rev. Reuben A. Torrey, who served as superintendent of Moody Bible institute, Chicago, for 18 years and who had won much fame as an evangelist the world over, died at Asheville, N. C., Oct. 26, in his 73d year. Last year Dr. Torrey came back to Moody institute as special lecturer in Bible doctrine and evangelism. A non-Christian in his youth, and an unbeliever while in Yale, Dr. Torrey later entered the Congregational ministry. When he came into contact with D. L. Moody, he became pastor at the Chicago institution with which he was to be connected much of his life.

## Dr. E. S. Ames Begins 29th Year of Chicago Pastorate

The middle of October marked the beginning of the 29th year of Dr. Edward Scribner Ames' ministry at the University Church of Disciples, Chicago. The church itself began its 35th year. The church had its beginnings in 1894, when an organization was effected by Dr. H. L. Willett with a number of students and a few others as a nucleus of membership. University church is now equipped with beautiful and useful buildings and has a membership of unusual intellectual and financial resources.

## "Oh That I Were a Protestant Preacher!" Says Rabbi Wise

Speaking recently at a meeting of 2,000 business men of New York city, held in Hotel Astor, Rabbi Wise closed his speech with these words: "Oh, that I had

three weeks as a clergyman of the Protestant church, instead of a teacher of the Jewish church, that I might go through

the length and breadth of the land, in the name of America, in the name of the decency of public life, in the name of Chris-

## British Table Talk

London, October 16.

LAST EVENING I was taking up my pen to write these notes when the radio from London announced that a message was coming through from Lakehurst, New Jersey. That was not to be

## When the Zeppelin Landed

resisted. With remarkable clearness the voice of the onlooker came through and I was able with the help of his delightfully informal comments to watch the Zeppelin making its descent, and to catch something of the whirl and tumult of the great crowd assembled to greet the ship. I wrote no word while this was proceeding. The onlooker struck, I thought, the right note, when he said that though the day might come when such voyages would be a familiar part of the round of human life, nothing would ever take from the honor due to the pioneers. Even more wonderful than the voyage was the fact that in my home in Epping Forest I could hear murmurs and sounds from the other side of the Atlantic. We have almost a surfeit of wonders. When are we going to turn inward?

## The Moral Leadership Of the Church

The meetings of the Congregational union at Leeds were counted as first-rate by competent judges. The keynote was struck with rare power by my friend, Bertram Smith, the chairman. He dealt frankly with the dark background to human life. With the clear insight which has always marked his ministry, Mr. Bertram Smith described the things in our modern life which we could well do without. He was not content to attack the more gross forms of gambling, and the claims made for the indulgence of

sexual passion; he was concerned to bring all of us to a conviction of sin. "Above all, what are we to think of a society whose economic structure is frankly unchristian—a society in which the most essential services are scarcely rewarded with a living wage, and the greatest fortunes can be won by the idlest and most useless members—a society in which an honest and industrious man can toil all his life at work socially essential, for a wage upon which he and his family can scarcely live, and in which a worthless speculator can amass an enormous fortune in a few years." There is need, as he showed, of a spiritual revival; but it will not be a revival for these days, unless it brings, as this address brought, a new conviction of sin.

## Lord Birkenhead Leaves The Government

Lord Birkenhead has now taken the step, which it has been known for some time he was about to take. He is going into the city, probably to some important place in the concerns of the Berry Brothers, whose interests include coal, steel, and an immense range of journalism and publishing. Lord Birkenhead has made no secret of the fact that his income as the chief secretary for India, £5,000, was too small; it should be remembered that at the bar he must have earned £20,000 a year, and the £5,000 can scarcely be worth £4,000 when the income tax is taken from it. The city has taken from politics or from government service in recent years two ex-chancellors of the exchequer, Sir Robert Horne, and Mr. McKenna; and also Lord Melchett, Sir Josiah Stamp, and the process is by no means ended. There is little that can

(Continued on next page)

## No Great Man Was Ever So Much Misunderstood

## CHARLES W. ELIOT, PURITAN LIBERAL

By HENRY HALLAM SAUNDERSON

Widely known and yet unknown; doing the work of his public life in a position of great prominence and yet living in deep solitude—such was the life of the great educator, Charles W. Eliot. An ardent religious faith was the secret spring from which flowed a life of service for thousands of men. This book contains what has been termed by intimate friends and relatives the first real interpretation of Eliot yet published. The author pictures him as the last of the great Puritan emancipators of the human spirit. "No other writer has penetrated so deeply into the soul of the man."—*Zion's Herald* \$2.00

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# TINKER AND THINKER

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The Church—Which  
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Burris Jenkins is described by Dr. Joseph Fort Newton "As one of the best beloved men in the American Pulpit—truly a great preacher—radiant in faith, rich in human sympathy, direct in thought, simple in style, winning in appeal. He unites in an unusual manner qualities seldom found together, the man of affairs and the man of the spirit, the scholar and the orator, the philosopher and the poet."

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tianity, to ask American citizens to vote, not for or against a Catholic, not for or against a Jew, not for or against a Protestant, but for a man, if he be fit and

### BRITISH TABLE TALK

(Continued from preceding page)

be said except that if there should come a time when the ablest administrators will give to steel or coal or railways the powers which are needed by the state, it will be an unrelieved disaster. It sometimes puzzles an outsider to know why in these great business concerns brilliant amateurs—for such they must be at first—are so eagerly welcomed. Is the mysterious power of ruling the world of finance and ministry a heaven-sent gift?

### Concerning Things Political

The Tavistock election gave the conservative candidate a very small majority, 170, over the liberal. There was also a labor candidate, who stood no chance, but by taking about 2,000 votes, which would otherwise have been chiefly given to the liberal, he put the conservative in. The liberals suffer from the present electoral system, and plead for the alternative vote where three candidates stand for one seat. The conservatives are glad to have kept the seat. The liberals claim a moral victory. The word has gone forth that the liberals are to be treated by the government as a contemptible little group; they have at least 4,000,000 voters, but that is to be ignored. "Dawn!" cries Mr. Lloyd George; "not dawn but sunset for the liberals!" cry the spokesmen of the government.

### And So Forth

Sir Ernest Benn, the publisher of "The Intimate Papers of Colonel House," declares that he is sick of the wirepulling which has been going on to hold up publication; he even states that "world foreign offices try to stop publication." . . . It has been a dark year for accidents on our railways. The latest one took place early on Oct. 13, when a night express from Leeds to Bristol collided with a goods train carrying petrol. This has been the worst year since 1915. From 1916 to 1925 the average number of deaths for the year was 8. This year it must be 60. . . . There has been a remarkable decrease in the consumption of alcohol in recent years. The facts are sometimes forgotten because the drink bill in the amount of money spent is little less. As a nation we drink much less, but pay more for our drink per glass. In 1900 32,239,522 gallons of spirits were consumed; today it is 10,412,921. We had 30,758,800 bulk barrels of beer in 1913; in 1927 the number was 23,418,640. Recently Prof. Bowlby and Sir Josiah Stamp calculated that there are 10,000,000 total abstainers in Great Britain. It is now said that the brewers are to plan a united publicity campaign. Of course there is a vast deal of work still to be done by temperance reformers: (we spent £301,300,000 in 1926 on drink); but they are right in taking good courage.

EDWARD SHILLITO.

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qualified. We have such men to offer. We show you Alfred E. Smith and Franklin D. Roosevelt." Dr. Wise admitted, however, that he does not agree with Gov. Smith's ideas on prohibition.

#### Dr. Peter Ainslie in Quarter-Century Ministry

Preparations are being made for the celebration, in January, of the 25th anniversary of the pastorate of Rev. Peter Ainslie at Christian Temple, Baltimore. Dr. Ainslie, while a Disciples minister, has won wide fame as an apostle of the larger Christian unity.

#### London Clergy Vote Down Adoption Of New Prayer Book

At a meeting of the London synod of the Episcopal church, held at St. Martin's church Oct. 24, a heavy vote was registered definitely refusing to give Rt. Rev. A. F. Winnington-Ingram, lord bishop of London, permission "to be guided by the proposals contained in the revised prayer book." The vote was strongly opposed to the proposed reservations. This action of the synod adds to the list of defeats suffered by the dignitaries of the Anglican church. The revised prayer book was published in January of this year after a conclave of bishops had decided upon the changes which made prayers for the king compulsory, restored the black rubric, specifying that in kneeling at communion no adoration of the bread and wine is implied, and other changes. The bill making the new book legal was defeated in the house of commons on June 14 last, and the bishops then called the synod which met late last month. The meeting was held behind locked and heavily guarded doors.

#### Western Seminary Has New President

Rev. Frederick C. Grant, who came from Berkeley seminary a year ago as dean of Western theological seminary, Evanston, Ill., has just been named as president of Western, succeeding Dr. William C. DeWitt, who served as dean and president for 23 years, and has recently resigned.

#### Dr. Truett in Record Pastorate At First Baptist, Dallas

Rev. George W. Truett has completed 31 years of service in the pastorate of First Baptist church, Dallas, Tex. Since his graduation at Baylor university he has given all his years to the Dallas work.

#### Catholic University Rector to Be Inaugurated This Month

The inauguration of Rt. Rev. James H. Ryan as the fifth rector of the Catholic university of America, Washington, D. C., will take place Nov. 14. Cardinal O'Connell, archbishop of Boston, who is president of the board of trustees, will preside.

#### Discuss Present Day Religious Problems

Under the title, "Present Day Perplexities in Religion," a program has been arranged which calls for discussion of some of the most perplexing of current problems by three outstanding theologians in a series of six lectures to be given as the extension lectures of the divinity school

of the University of Chicago on six successive Tuesday evenings, Nov. 6-Dec. 11, at 7:30, in Joseph Bond chapel. The authority of the Bible and the creeds, the significance of Christ, the belief in God, the value of worship, the meaning of salvation, and the function of the church are among the topics which have become centers of controversy and which will be discussed by Dean Shailer Mathews, Prof. G. B. Smith and Prof. H. N. Wieman. Following the lectures, two training classes of interest and value to church and Sunday school workers will be conducted in Swift hall, adjoining Joseph Bond chapel, led by Prof. W. C. Bower and Prof. B. W. Robinson.

#### Prophecy of Christian Science Leader Fails

Many editors are calling attention to the fact that Mrs. Augusta E. Stetson, for a brief period an influential leader of the Christian Science movement, but later proscribed by the mother church and driven out from the "Science" churches, had predicted only last autumn, for a second time, that she would never die. Her death, last month, recalls the fact that at one time her influence almost bade fair to eclipse the figure of Mrs. Eddy. Upon her expulsion from the church, Mrs. Stetson is said to have spent \$750,000 in newspaper advertising in which she endeavored to prove that she was the true successor to Mrs. Eddy. Mrs. Stetson had reached the age of 87.

#### Christian Herald Celebrates Golden Jubilee

The Oct. 27 issue of the Christian Herald is a golden jubilee number, with special articles on the history of the paper from its birth. This issue announces the reorganization of the paper "as an organization not for profit." The articles of incorporation state that the objects of the corporation are to diffuse the principles

and teachings of the Christian religion, receive and invest voluntary contributions in support of religious, benevolent and educational enterprises, and to publish the Christian Herald. It is also provided that no officer, member or employee of the association shall receive any profits except a reasonable compensation for services. J. C. Penney, chain store merchant, is president of the new association. An interesting fact brought to notice at this time is that about eight million dollars has been secured and distributed for charitable purposes by the Herald during its half-century of history.

#### Disciples Board of Temperance Adds Staff Secretary

Rev. James A. Crain has resigned the pastorate of the Christian church of Nevada, Mo., to accept a secretaryship with the Disciples Board of Temperance and Social Welfare. He will have charge of promotion, do special work with young people's groups and make a specialty of church and community programs. Prof. Alva W. Taylor, who has joined the faculty of Vanderbilt university, will continue to edit "Social Trends," do literary work for the board and represent it in interdenominational relationships.

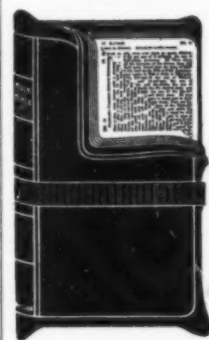
#### Fail to Merge Iowa Colleges

Having failed to merge Cornell college and Upper Iowa university, the two educational institutions under its patronage, the Upper Iowa conference has withdrawn its support of Upper Iowa university and endorsed a campaign for \$1,100,000 for Cornell college.

#### Rev. B. S. Ferrall, 25 Years in Buffalo

Central church of Christ, Buffalo, N. Y., celebrated the 25th anniversary of the pastorate of Rev. B. S. Ferrall, Oct. 28, 29. A notable increase in church membership and the erection of a finely equipped

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building, as well as Dr. Ferrall's popularity as a citizen of Buffalo, made the celebration an unusual one.

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## Episcopal Convention Concludes Sessions

ONE of the most amicable general conventions of the Episcopal church concluded its sessions in Washington, D. C., on Oct. 25. It did not accomplish very much. No one expected that it would. Everyone feared that the expected proposal for the removal of the thirty-nine articles of religion from the prayer book would be the storm center of the convention and that the bitter fighting of the high church and low church parties on this matter might rend the church asunder. As it turned out the question of the thirty-nine articles was put aside by both parties and there was much handholding and protesting of good fellowship between the opposing leaders.

At the convention at New Orleans three years ago Mr. Frederic C. Morehouse, editor of the Living church, introduced a resolution to remove the articles from their place in the prayer book and to remove from the table of contents any reference to them. This was approved by both houses at that time. But because it is a part of the constitution of the church it had to stand over for ratification at this convention in Washington. Church people all over the country have become much agitated, as was evidenced by the petition protesting against the removal which was signed by 34,000 members of the laity. With everyone looking for a fiery battle, Mr. Frederic Morehouse concurred with the proposal to postpone consideration of the subject. He stated: "I wish to point out that the issue was that of ceasing to publish the thirty-nine articles in the prayer book and to begin publishing them in another place. There was no other issue involved. After that was proposed it became clear that the action would distress a good many people in this church. It is action of the kind that would be useful only if it were substantially unanimous. It is not worth division in the church. When it became clear there would not be substantial unanimity it became perfectly clear that the action ought not to be taken."

### RELATIONS WITH FEDERAL COUNCIL

Three years ago the proposal that the Episcopal church become a member of the Federal Council of the Churches of Christ in America was defeated. At this convention Bishop Brent led a movement which proposed that the Episcopal committees on evangelism and on the Eastern Orthodox churches associate and work with similar departments in the Federal council. Leaders of the high church party immediately protested that such a step would seriously embarrass those who had long been working for a closer association between the Episcopal and Orthodox churches. Dr. George Craig Stewart stated that he did not believe in the evangelistic methods of the Federal council which stressed repentance but minimized baptism and Christian nurture. Mr. George W. Wickersham said that he saw no reason under heaven why such cooperation should

not be given. "Why can't Christian bodies cooperate, no matter how different are their beliefs and methods?" he continued and closed with this parting shot: "If the church cannot cooperate on such matters we had better adopt some other creed than that which we now profess." As a result of the discussion it was voted to associate with the committee on evangelism but not with the committee on Orthodox churches.

The bishop's pastoral letter read at the close of the convention contained advice of great importance. The most momentous task which faces the world today, according to the bishop's pastoral, is "the warfare against war." In this connection it is described as the duty of the church not to dictate to governments the formulation of plans and projects, but to guide the Christian conscience in its approach to such matters and to "put moral force behind the efforts for peace in a law-governed world."

### APPEAL FOR CHRISTIAN UNITY

The pastoral also made a strong appeal for Christian unity. "Next to our responsibility as Christians for the strengthening and deepening of the unity of our own church," the pastoral continues, "lies our responsibility for advancing the unity of the church of Christ throughout the world. Of all the great movements which have stirred men's imaginations and captured their allegiance during the last generation, none has gained more rapidly than that of reunion. Thirty years ago men spoke of it as a mere dream. It has become a matter of practical and immediate concern."

Declaring that "we must seek for unity where the response is most likely," the pastoral continued in what was generally construed as a reference to the failure of the Malines "conversations" looking toward reunion with Rome.

"In some directions the doors are, for the present, closed. But others are open. We must try those doors. We must be ready to go forward, to do something."

"We must dare to be understood. We have heard it said that in America the Episcopal church has led in the movement toward unity until now other Christians are ready to go forward, but that, facing such a practical possibility, the Episcopal church holds back. That must not be."

To achieve unity, the pastoral continued, there will be required not only the scholarship of theologians but the whole-hearted cooperation of the laity.

The resolution calling for modification of the immigration and naturalization laws affecting orientals was defeated by an attack led by the members from California. Mr. George W. Wickersham defended the resolution but without success. "If we can't treat the civilized Japanese people as if they were brethren, how can we expect them to respond to the Christian appeal?" Mr. Wickersham asked, adding that he

(Continued on next page)

sponsored by the Chicago church federation will take place this year Nov. 22 at the LaSalle hotel. In former years this

dinner has been a pronounced success, bringing together students from almost every country in the world. Persons in-

terested in the dinner may address Mr. Walter Mee, of the Church federation, Chicago Temple.

## EPISCOPAL CONVENTION

(Continued from preceding page)

found it impossible "to reconcile Christianity with action like this."

### MISSIONARY BISHOPS ELECTED

Bishop Reifsnider, suffragan bishop of the missionary district of North Tokyo, Japan, offered his resignation. The following clergymen were elected missionary bishops: Rt. Rev. William M. Thomas, suffragan bishop of Southern Brazil, was elected as the missionary bishop of that district. Rev. Norman S. Binsted, treasurer and member of the council of advice of the missionary district of North Tokyo, Japan, was elected missionary bishop of the district of Tohoku in Japan. Rev. George H. Thomas, rector of St. Paul's church, Chicago, was elected missionary bishop of the district of Wyoming. Rev. Frederick D. Goodwin, rector of Lunenburg and North Farnham parishes, Richmond county, Va., was elected missionary bishop of the district of Nevada.

An organization from Boston, Mass., calling themselves "The Movement Against Socialism in the Church" attempted to have a resolution passed prohibiting the clergy from "entering into the political arena to promote by legislative actions specific or partisan measures." Bishop Parsons, of California, immediately pointed out that such a resolution seemed designed to be an attempt to curb the freedom of the clergy of the church to speak their mind on social, industrial and economic matters. Bishop Manning, of New York, stated in opposing the measure that in all matters affecting human welfare he would rather run the risk of some indiscretions than have a pulpit which was afraid, muzzled, or silenced. The resolution was defeated.

In the future all candidates for the ministry will have to submit to a medical examination of their fitness physically, mentally and nervously.

The Rev. Oliver S. Hart, of Chattanooga, offered a resolution which failed to win the approval of the elderly delegates. Dr. Hart's resolution provided that in every diocese one clerical and one lay deputy must be under 35 years of age if such could be found in the diocese. (Italics mine.)

At attempt to provide abbreviated editions of the Book of Common Prayer which could be easily followed by those not familiar with the Episcopal service, was defeated on the ground that the prayer book is the greatest missionary document of the church and should not be abbreviated.

### FAITH HEALING ENDORSED

The commission on Christian healing recorded the conviction that Christian healing has passed beyond the stage of experiment and that its value can no longer be questioned. It advised, however, that all such healing should be carried on in close cooperation with medical science and practice.

One report to the convention stated

that "young people go away to school and college, breaking church ties and forming no new ones, frequently facing later life with faith shattered and a real antagonism to organized religion."

Rev. C. Leslie Glenn spoke of the work in schools and colleges. He is delightfully refreshing. The work, he said, ultimately depends on a person and not on a plan. It is not our business to provide entertainment for college students. The old dogmatic approach of telling them what to believe has broken down. The newer method of group discussion which is sure about nothing, is becoming a menace. Under this method if the Roman soldier had said to St. Paul, "What must I do to be saved?" the apostle would have replied, "Well, what do you think about it?" The true method of approach lies between the two extremes.

### BUDGET INCREASED

The budget adopted provides for an annual expenditure on the work of the general church for the next three years of \$4,224,680. This is an increase over the budget of 1925 of \$12,000.

The house of bishops re-affirmed after much debate a resolution passed at the last convention three years ago welcoming "the efforts of the government to enforce strict and impartial observance of the prohibition laws." An amendment was offered by Bishop Green, of Mississippi, that "all bishops, priests, presbyters, laymen and laywomen set an example by themselves obeying the law." This was resented by Bishop Weller, of Fond du Lac, as a serious reflection on the membership of the church, and was withdrawn.

A resolution stated that "the church looks with disfavor on making military training compulsory in public schools."

The fiftieth general convention will meet in Denver in October, 1931.

ERNEST W. MANDEVILLE.

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MISSION STUDY CLASSES  
[51]

Christian Century Book Service  
CHICAGO

side the city, came many Quakers, the last week in October, to observe All-Friends' day, the first of its kind in many years.

The meetings were held at Hull house. The program called for a discussion group, led by Prof. Paul H. Douglas of

## Special Correspondence from Chicago

Chicago, October 28.

**THE OUTSTANDING** religious event of this week is the dedication of the new chapel of the University of Chicago. A paragraph from an editorial in Friday's Tribune is well worth quoting: "The new

**Dedicate University of Chicago Chapel**

chapel at the University of Chicago is to be dedicated on Sunday.

The meaning of the new building in the religious life of the university and of the city remains to be determined. It is perhaps significant in this connection that the dedication service is to be led by Prof. Arthur H. Compton, who last year won the Nobel prize for physics. Prof. Compton is barely 36 years old. He is president of the university's board of social service and religion. Men of his youth and attainments in science have not commonly been conspicuous in the formal religious activities of our universities. Plainly, the religious life of the university merits close attention if it is finding its leadership among men of Prof. Compton's type."

**University's Religious Program Changing**

The Tribune has, no doubt, laid its finger upon a very significant matter. In the organization of the religious life of the university, which has been taking shape as the construction of the chapel has proceeded, stereotyped forms have not been followed; rather the effort has been made to find an authentic expression of the real religious interest of the university. The measure of success achieved so far is perhaps best indicated by the interest expressed, both by word and deed, on the part of such men as Prof. Compton. The active, voluntary participation of men prominent in various fields of science, as well as of the students, has been most heartening. It is evident that that situation actually obtains which it was hoped by the donor of the chapel, Mr. John D. Rockefeller, that the architecture of the building might symbolize, namely "that the university, in its ideals, is dominated by the spirit of religion."

**Dedicatory Exercises**

The chapel is a noble building. Architecturally it is, as the donor desired, "the central and dominant feature of the university group." It is a cathedral-like gothic structure, and was designed by the late Bertram Grosvenor Goodhue shortly before his death in 1925. Mr. Goodhue, to quote the Tribune again, "was one of the few architects in our time in any land who have been able to breathe life into the traditional forms." Besides Prof. Compton, Mr. John D. Rockefeller, Jr., Acting President Frederic C. Woodward, Prof. Rufus M. Joens, of Haverford college, Dr. Charles W. Gilkey, dean of the chapel, and others have parts in the program.

**More "Browbeating" In the Campaign**

Rabbi Stephen S. Wise, of New York, spoke at the Auditorium theater the other night on behalf of the democratic nominee for the presidency. It was ostensibly, and no doubt in the mind of the speaker quite honestly, an impassioned appeal for religious tolerance. But it was, actually, on the one hand, quite frankly and openly, a denunciation of Protestants for taking into account Al Smith's religion—a "browbeating" of Protestants rather than a discussion of the issues involved—and, on the other hand, a subtle appeal to Jews that they make common cause with other minority religious groups in the coming election. One of the most curious features of the present campaign is the manner in which an appeal to Catholic, Jewish, or other religious prejudice is combined with a denunciation of "Protestant bigotry and intolerance."

**Protestant, Jew and Agnostic Tell Why**

Before an audience of more than 3,000 Bishop Francis J. McConnell, Rabbi Louis L. Mann, and Mr. Clarence Darrow, told why they are Protestant, Jew and agnostic respectively, at a symposium which opened the winter lecture course at Sinai temple last Monday evening. Father Frederick Seidenberg, of Loyola university, had also been announced to tell why he was a Catholic, but withdrew at the request of Cardinal Mundelein. One is impressed that the kind of religion in which Mr. Darrow does not believe is a kind of religion in which many modern-minded Christians and Jews do not believe—a religion of miracles, prophecies and infallibly revealed dogmas; particularly, he does not believe in the Genesis account of creation!

**The Fundamentalists Gain Wisdom**

"That Arkansas business," as it was laughingly referred to, came up for discussion at the meeting of the Illinois Christian Fundamentals association, held in the Moody Memorial church during the past week. The conclusion arrived at, as reported in the daily press, is surprisingly sensible. "You can't legislate religion," they are reported to have declared. "We are deeply in sympathy with the Arkansas fundamentalists. We should like above all else to witness the passing of instruction in evolution. But we firmly believe that to muzzle a man is to martyr him, and that martyrdom will always react against those who do the muzzling." Meanwhile Charles Smith, head of the four A's, continues his hunger strike in an Arkansas jail, and even those who are leading the fight against the proposed anti-evolution legislation are so little pleased with their self-appointed ally that I greatly fear they do not much care what happens to him!

CHARLES T. HOLMAN.



the University of Chicago, in which such topics as church union, good will among the nations and industrial cooperation were considered. There was also an evening conference addressed by Dr. Rufus M. Jones. The high point of the session was the demand for the banishment of war between religions as well as between nations. This celebration is said to be the forerunner of a movement to unite all branches of the Friends society into one unit.

#### "World in Miniature" in Bridgeport, Conn., Meeting

The world in miniature met at Bridgeport, Conn., Oct. 16, when the American Board of Commissioners for foreign missions convened its annual meeting in United Congregational church, Rev. W. H. Day pastor. Among the topics of discussion at the meeting were: "The Je-

rusalem Conference," "The New Day in Africa," and "The Hope of China." Among the speakers were Rev. Robert E. Chandler, Dr. Lucius C. Porter, Miss Helen B. Candler, Rev. Cornelius S. Patton, Dr. E. Stanley Jones and a number of missionaries from various fields. The convention lasted for three days.

#### Dr. Copeland Smith Features Question-And-Objection Preaching

Rev. Copeland Smith, who is now preaching on Sunday mornings under the auspices of the Radio League of Reconciliation at the Temple of the Independent Order of Foresters, Chicago, the service of which is broadcast through station WCFL, is inaugurating something a little unusual in preaching. As he preaches, his announcer, Mr. J. N. Johnson, offers objections and raises questions to points made, and thus a give and take method

of discussion adds to the effectiveness of the discussion. Dr. Smith's first sermon delivered according to this method was on the subject of prayer.

#### Dr. Newton on Advisory Committee Of the Churchman

Dr. Joseph Fort Newton, of the Memorial Church of St. Paul, Overbrook, Philadelphia, has accepted an appointment to membership on the advisory committee of the Churchman, Episcopal weekly.

#### Dr. McElveen Returns To Chicago

Dr. W. T. McElveen, 12 years ago, while pastor of First Congregational church, Evanston, organized a church in southwest Evanston and christened it Pilgrim church. After holding pastorates in New York city, Portland, Ore., St. Paul, Minn., and Englewood, Chicago, Dr. McElveen returns to nurture this church child of his to strength. He has already taken charge of this work.

#### Gandhi Pays Tribute To Christianity

Although still a Hindu, Mahatma Gandhi, Indian reform leader, in a recent statement eulogizes Christianity in the following words: "I beg of the people of

## Special Correspondence from Central Europe

Geneva, October 12.

LIKE SO MANY of the agencies created after the war to meet emergency situations, the European Central bureau of the Protestant churches has in recent months been faced with the necessity of redefining its function in the light of changed conditions. Fortunately it is one of the institutions which though built to meet particular needs has served as an instrument for the development of relationships whose significance far outweighs the actual achievements of the institution itself. In recent European history there are very few instances of active cooperation between the various national Protestant churches. The founding of the European Central bureau to assist the war impoverished churches in central and eastern Europe has made possible such cooperation. It has been obvious to those who are familiar with the work of the bureau that though the original circumstances may no longer exist the practice of cooperation between the national churches which it has developed is too great a value to be lost. There are many other fields in which these churches could profitably take common action. The continued existence of the bureau may furnish the stimulus to co-operative action.

#### The International Committee At Hus House

It was with these thoughts in mind that the international committee of the European Central bureau met in Hus house, Prague, toward the end of August. The report of the general secretary, Dr. Adolph Keller, made it clear that material assistance was still required but would not henceforth be the major interest of the bureau. The committee realized that where financial assistance is still required it would be much more satisfactory from every point of view to provide for such assistance through sound business methods rather than by emergency appeals to benevolence. The first steps were therefore taken toward the incorporation of a Protestant Credit association. A group of the most important

Swiss bankers have drafted a plan for such an association and are prepared to assist personally in its organization and direction. The association will provide a revolving fund from which loans can be made to local churches and church institutions at rates far below those obtainable on the open market. Such projects as the reparation and construction of churches, the erection of parish houses and manses, and improvement to church property will in general be the type of undertakings for which loans will be granted. The establishment of this credit association will be a very great boon to the continental churches. Since the war they have sometimes been subjected to ruinous rates of interest, which at times have been as high as 26 per cent.

#### The Future Program of The Central Bureau

It was agreed by the international committee that for the immediate future policy should concentrate on two principal tasks. The first of these is to assist the churches in the development of their social service activities. At this point there will be the closest integration between the bureau and the Stockholm continuation committee. The second main emphasis will be the problem of church leadership. This includes not only the provision of scholarships to students of theology, but encouragement to students to secure part of their training abroad. Financial subsidies have also been provided for a number of orthodox institutions including the theological academy in Paris. Among the students who received scholarships for foreign study last year were two orthodox students sent to New York and two others sent to Berne. This interconfessional character of the bureau's service has been one of its great values. During 1927 the bureau invited 23 students of theology from abroad to pursue their studies in Switzerland. The committee at Prague expressed its most profound appreciation to Dr. Macfarland, who was present, for the American support of the bureau, without which its work would scarcely have been possible.

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### Preaching on Church and Community Occasions

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the east not to mix up with the teaching of Christ the current religion of modern civilization. . . . Of a truth I say unto you, young men, drink deep from the spring of

the sermon on the Mount of Olives, for the precepts of Christ are not for his disciples alone, but for you and for me. . . . There have been many times when I did

## Special Correspondence from Nashville

Nashville, Tenn., October 27.

THE NASHVILLE Conservatory of Music, incorporated, is our newest educational institution. Headed by Signor Gaetano de Luca, formerly of the Ward Belmont school, and with ample financial backing, it gives promise of becoming an important feature of the city's life.

### The Ministry Of Music

The faculty as recently organized has brought in a group of foreign teachers and artists who give to our society a dash of the exotic hitherto wanting in this conservative interior city. As part of its publicity the conservatory is offering a series of faculty recitals. They are given in the ample and beautiful auditorium of our War Memorial building. This week came that of Prof. Wiktor Labunski, head of the piano-forte section. He is a genuine Polish artist, a virtuoso in execution with a limpid, pearly touch and a turn for the romantic and poetic in his interpretation. In his studies he has specialized in the works of his famous countryman, Chopin, whose music he interprets with unusual relish and understanding. After being for months submerged at every turn—in the hotels, along the street, at the radio—in the raucous bawl of the saxophone and the thump of the jazz drum, I have found much refreshment in bathing my spirit for an hour in the pellucid tides of Chopin and the resonant and crystal floods of Bach.

### Pulpit Changes

Nashville's one Unitarian church, now two or three years old, has recently installed as its pastor Rev. G. T. Hempelmann, who comes to Nashville after some twenty years of service as pastor of a church of the same faith in Louisville, Ky. His congregation is small, but is made up of loyal and aggressive members. The Methodists of the city, having recently had the annual session of their conference, are making the usual shifts in pastoral charges. Only a few of the churches immediately in the city have had changes. Some of the smaller are welcoming new pastors, as is also old McKendree, the mother church of Nashville Methodism. Dr. H. B. Trimble, after a fruitful pastorate there of six years has been drafted for service elsewhere—probably, it is said, in North Carolina—and his place is taken by Rev. C. C. Daniel, who comes to it from Selma, Ala.

### Pulpits and Politics

Judging from the space given in the daily papers and from the conversation one hears coming and going, politics is about the only subject which is getting consideration these days. I have the impression that it is not news. And I hesitate to add a single trickle to the flood of words. The wisdom or unwisdom of discussing political questions in the pulpit

is a matter about which we hear a good deal. There are many, hereabout—laymen, chiefly—who object to specific remarks, especially as to partisan issues and candidates called by name. To which the preachers—some of them—reply that it is impossible to discuss certain issues now to the fore, notably prohibition, without seeming to be both partisan and personal. One presidential candidate has expressed his dissatisfaction with the present prohibition law. Preachers who believe in that law and who hold that it touches upon the moral realm, insist that they are within their rights when they advise their hearers not to vote for him. The objector is not usually convinced. There are other issues in this campaign, he will probably insist, of equal importance with prohibition, perhaps of greater. Besides, the injection of controversial matters into the hour of worship endangers the spirit of worship. The man in the pew feels that the preacher takes advantage of him. Nobody is going to talk back. In all of which I am inclined to agree with the layman. I think his grievance is a real one. If I had the responsibility of a pastorate my view might be different.

### A Long Pastorate

Long, that is, for a Methodist. In that church the time limit prevailed so long and so recently that people are not yet accustomed to seeing it overridden. Dr. George Stoves, pastor of the West End church, financially the strongest Methodist congregation in Nashville, has just been reappointed for his eleventh year of continuous service. In celebration of which and in honor of him, his people are making this a gala week. The church, incidentally, is engaged in building a new house of worship several blocks west of its present location, adjoining the campus of Vanderbilt university. The members are much devoted to their pastor. They have been meeting each evening this week to give expression to their joy over his long period of service and the prospect of its continuance. Dr. Stoves is English, though having come to this country as a boy about all of old world flavor that remains is a quizzical twist in his enunciation of certain words. He is a warm-hearted, human sort of a man, with a gift of quick humor and a friendly manner with all the world, in his church and out of it. As a preacher he is almost as intense as Frederick F. Shannon or Lynn Harold Hough, and withal deeply spiritual, while his dramatic gifts would have made him a distinguished figure on the stage. And never a sermon of his is without some intimate human touch, lighted invariably by a flash of quite un-British wit, which is apt to bubble out the moment the hearer least expects it. You have but to hear him once to understand why his people love him.

GEORGE B. WINTON.

not know which way to turn. But I have gone to the Bible, and particularly the New Testament, and have drawn strength from its message."

#### Episcopal Bishop of Texas Dies

Rev. George Herbert Kinsolving, bishop of the Texas diocese of the Episcopal church for 30 years, died Oct. 24 at Austin, Tex. Bishop Kinsolving had been in poor health for several months.

#### BOOKS RECEIVED

- What It Means to Be a Christian, by Charles O'Neale Martindale. Neely Printing Co.  
Young Luther, by Robert H. Fife. Macmillan, \$2.00.  
The Jewish Library, edited by Leo Jung. Macmillan, \$2.50.  
The New Learning and the Old Faith, by Arthur W. Robinson. Longmans, \$1.40.  
Sin, Suffering and Sorrow, by Walter Carey. Longmans, \$6.65.  
Men and Movements in the Church, by F. A. Ironmonger. Longmans, \$1.75.  
The Motives of Man, by George A. Coe. Scribners, \$2.25.  
George W. Cable, his Life and Letters, by his daughter, Lucy Leffingwell Cable Bikle. Scribners, \$3.50.  
Europe, a History of Ten Years, by Raymond Leslie Buell. Macmillan, \$2.50.  
Labrador Looks at the Orient, by Sir Wilfrid T. Grenfell. Houghton Mifflin, \$5.00.  
Cotton Mather, Keeper of the Puritan Conscience, by Ralph and Louise Boas. Harper, \$3.50.  
The Pilgrimage of Buddhism, by James B. Pratt. Macmillan, \$3.00.  
Living India, by Savel Zimand. Longmans, \$3.00.  
Tinker and Thinker: John Bunyan, by William Hamilton Nelson. Willett, Clark and Colby, \$1.50.  
The Drift of the Day, by Burris Jenkins. Willett, Clark and Colby, \$2.00.  
Jesus on Social Institutions, by Shailer Mathews. Macmillan, \$1.50.  
Giant Killer, by Elmer Davis. John Day, \$2.50.  
A Youth Goes Forth, by Parker Hord. Revell, \$2.00.  
The Indirect Effects of Missions in India, by Robert Smith Wilson. James Clarke & Co., London, 6s.  
The Boy Who Wanted to Fly, and other Talks to Boys and Girls, by Arthur Bunce. Harr Wagner Pub. Co., San Francisco, \$1.75.  
The Child's Religion, by Pierce Bovet. Dutton.  
Quaker Adventures, by Edward Thomas. Revell, \$2.00.  
Building a Christian Character, by Blanche Carrier and Amy Clowes. Doubleday, Doran, \$2.00.  
The Humanity of God, by John Wright Buckham. Harper, \$2.50.  
Between War and Peace, a Handbook for Peace Workers, by Florence Brewer Boeckel. Macmillan, \$2.50.  
Selected Poems, by Carl Spitteler. Macmillan, \$2.50.  
An Avatara Vishnu Land, by Stanley Warburton. Scribner's, \$3.00.  
Peter Pan, by James M. Barrie. Scribners, \$1.25.  
The Philosophy of Schopenhauer, by Irwin Edman. Modern Library, \$0.95.  
Plays, by John Galsworthy. Scribners, \$2.50.



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## Two Books for This Week

# Humanism and Christianity

By Bishop Francis J. McConnell

"Without a doubt the ablest Protestant clergyman of his age in America" is the way Dr. Cadman characterizes Bishop McConnell. Any new book of his can safely be considered "important." This volume, which considers humanism, is especially valuable from the fact that that point of view in religion is again coming to the fore. But his book—lectures delivered at the Newton Theological Institution—considers much else: Christian Intolerance, Society and the Higher Individualism, Mysticism, Jesus and Vested Interests, Human Nature and Divine, The Church and the World, Instrumentalism. Here is "the task immediately before the church," according to Bishop McConnell: "a skeptical scrutiny of all ecclesiastical methods, and intolerance toward those that fall short. The very sacredness of the aim of religious endeavor impels us to be severe toward tools, methods, organizations." (\$1.75)

## The Drift of the Day

By Burris Jenkins

The absence of long, puzzling words and agonizing theological argument will perhaps make this book disappointing for the reader who feels that he must wrinkle his brow in order to get satisfaction out of a book. But the author has lived many years, and has gone a long way—from Yale Divinity school and two or three college presidencies, through a long service as minister of a great city church, through the editorship of a city newspaper—as an avocation only—to a present-day realization that what the masses of people are looking for is an interpretation of the themes of religion that is understandable and "everydayish" as sunshine and rain and forests and mountains. He is a lover of beauty rather than of theological tomes. He considers here, among other themes: "Spirituality—What?" "The Church—Which Way?" "Three Gods in One." "Heaven and Hell—What Are They?" "When Prayer Is Answered." "The Bible Infallible?" "The Manner of Creation," "God and the Son of Man," "What Is Salvation?" etc., etc. The book succeeds, in its 200 pages, in doing what it sets out to do—to put into words what one man, who believes himself a fair sample of his age, in America, thinks on certain religious topics, as a sort of index to the drift of popular opinion." (\$2)

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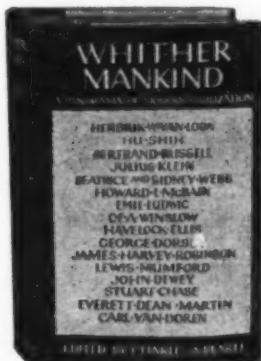
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☐ The Graphic Bible, \$2.50  
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☐ Believers in Search of God, Mather, \$3  
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☐ Quotable Poems, Clark-Gillespie, \$2.50  
☐ The Case for Christianity, Rogers, \$3  
☐ Facing Life, Faunce, \$2  
☐ The New Quest, Jones, \$1.75  
☐ Straight Answers, Smith, \$1.50  
☐ Christianity and Success, Hughes, \$1.50  
☐ Five World Problems, Jefferson, \$1.50  
☐ The Son of Man, Ludwig, \$3  
☐ A Quest for Souls (Sermons), Truett, \$1



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